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The Rev. Mr. Fyvie, a missionary of the London Hissionary Society, at Surat, has forwarded to us

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THE ENTREATY

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work is excellent, and the de, are good. We take a deight h a work as this; it reconciles tes "the ways of God to man"

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the Introduction to this ne

RELIGIOUS.

know not; but we are induced to copy it, and our readers to give it an attentive perusal, for reisons as the following: 1. It is due to the For-Missionary, to allow him to address the churches any topic connected with his great enterprise, in own way, and at times, and through mediums of on. Otherwise, he has not the priviof being fully heard, when he would give utterto his whole heart. 2. The main subject here cussed is not surpassed in importance by any one this the range of Christian thought or action. 3. Much more needs to be written and uttered on this hject, than has been hitherto, for it is clear, as the louded sun at noon, that the great mass of the islan world, whatever may be their theories, are 4. This communication is well prepared; it ally flows from the heart; it is none other than anguage of every faithful foreign missionary, and must fall on the ear of every spiritually minded stian as fell the soft murmur of Siloa's gentle am on the ears of those who stood fast by the

Let the suggestions of Mr. F. be rend, pondered, and obeyed; and "the world soon falls before

Beloved Brethren,-You are looking forard with anxiety and joy to a period when nations, kindreds, and people, shall know, re, and serve the one living and true God, d his Son Jesus Christ. In order to assist in moving human misery, and in hastening on ightful era, you contribute to the supof the various benevolent Institutions of e, and especially to those Societies whose object is the conversion of the heathen ther unenlightened nations; and in the the family, the social circle, and the sembly, you pray for the blessing of o descend on the individual and united "of the saints of the Most High" in part of the globe. Thus you acknowl-the connection, which infinite wisdom has ished, between human instrumentality the influences of the Holy Spirit in the re-

ie influences of the Holy Spirit in the re-ation and salvation of the world. You it "Him who hears prayer," and who the residue of the Spirit," that these in-res may be granted to increase the zeal, and holiness of all true Christians, to the the hearts of unbelievers, and to make would the newer of God to the salvation.

re effectually to make all Christians, ney ever ought to be, "the salt of the "the light of the world,"—"a dew in Lord in the midst of many people," hilly to think, and speak, and act, under scriptural impression that all the grace shalf or these high and holy purposes, and the is requisite to turn men, in every place, long the instrumentality of divine truth, from darkness to light, and from the power (Satan unto God," is given to them and to be world in answer to the fervent, agonizing, at helieving prayers of His redeemed people, from what I have been permitted to see and riptural impression that all the grace what I have been permitted to see and of the professed disciples of Christ, in a parts of the world, I am constrained to oth the deepest regret, that, whatever the case with a few individuals, such a and abiding conviction of the absosity of divine influence for all the of the Christian life, and to give sub-extensive, and abiding effect to the ef-ch are being made among unenlightns, does not seem, in the present generally possessed by those who themselves and who are recognized as the true people of God. We all be brought to a better state of mind We have all need to turn to the Lord, and with fasting, prayer, and humble ourselves before God, him to cause the light of his counshine upon us, and to enable us in a egree than ever before to realize the immortal souls, the deep turpitude of absolute need of divine influence to sinners, and to build up the church in sinners, and to build up the course in I holiness,—the certainty that these in-are given in answer to fervent, believ-severing prayer,—and that all efforts the souls of the human race, will only

of the world, and the nower of Satan, not depend on God for every atom of and, according to his command and wrestle with Him for the pouring out it on all flesh at causes, the mournful deficiency of it causes, the mouraful deficiency of feeling and character, to which I feeling and character, to which I feel, ought to be traced, I will not at describe, nor endeavor to prove that to ther method will act as a specific in feeding. My object is to encart and feeling. My object is to encart and feeling. My object is to encart and feeling. My object is to encart up your pure min's by way of since not to the consideration of this describes of antichrist, the votaries of the sense will all its bearings on the cheat and millions of our race who are who are whole given. feeling and character, to which I resting subject—to request you to in all its bearings on the church and —to entreat you to let the case of the hea, in a special manner, sink deep hearts—yea, to "beseech you for the courses, the fearful incorporation of every hearts was to "beseech you for the courses, the fearful incorporation of every hearts—yea, to "beseech you for the courses, the fearful incorporation of every hearts—yea, to "beseech you for the courses, the fearful incorporation of every hearts—yea, to "beseech you for the courses, the fearful incorporation of every hearts—yea, to "beseech you for the courses of the people was a subject to the constant of the course of the cours S Christ's sake, and for the love of that ye strive together with me in peculiar manner, to enlist all the sympathies ers to God" for such a measure of and feelings of our nature on behalf of these fluence, as skall speedily "fill the th the knowledge of the glory of the en as the waters cover the sen," and Il nations under the power of divine as the waters cover the sea," and nations under the power of divine ir in other words, my object is, if possecure more than ever, your united, heard of the burning of living bodies in this Or in other words, my object is, if pos-

wing the imbecility of man, the in-

FOREIGN MISSIONS.
The Rev. Mr. Fyvie, a missionary of the London issionary Society, at Surat, has forwarded to us a communication below, with a request that it may operar on our columns, and that the object of the adverse may be recommended to the devout attention of the people of God.

The communication is longer than most of those hich appear on our pyges; and it comes to us in the communication is longer than most of those hich appear on our pyges; and it comes to us in the communication is longer than most of those hich appear on our pyges; and it comes to us in the communication is longer than most of those hich appear on our pyges; and it comes to us in the communication is longer than most of those hich appear on our pyges; and it comes to us in the communication is longer than most of those hich appear on our pyges; and it comes to us in the communication is longer than most of those hich appear on our pyges; and it comes to us in the throne of grace, that God would, "in these last days," "acuse his Holy Spirit to descend on his whole Church, and through her instrumentality on the heathen world, in all his enlightening, quickening, and sanctifying influences, so that Satan may speedily lose his captives, hell be disappointed of its expected victims, man be made holy and happy, and God, your heavenly Father, Christ your compassion at Saviour, and the Holy Spirit, your gracious Sanctifier, be glorified in the present sale and the throne of grace, that God would, "in these last days," "acuse his Holy Spirit to descend on his whole Church, and through her instrumentality on the heathen world, in all his enlightening, quickening, and sanctifying influences, so that Satan may speedily lose his captives, hell be disappointed of its expected victims, man be made holy and happy, and God, your heavenly Father, Christ your complisions. In endeavoring then, to lead your minds to

In endeavoring then, to lead your minds to this all-important subject, it is not necessary, I conceive, to prove that the Holy Spirit is the special Agent in the regeneration of men, and the great blessing which both the Church and the world require. Neither is it requisite to show that we are authorized to look for a more copious effusion of His influences than has ever copious effusion of His influences than has every et aken place; or that the bestowment of this passed is not surpassed in importance by any one in the range of Christian thought or action.

3. In more needs to be written and uttered on this pet, than has been hitherto, for it is clear, as the louded sun at noon, that the great mass of the stan world, whatever may be their theories, are unmared by the great truth, that though Paul and Apollos water, God alone can give the ingest of the stan world, whatever may be their theories, are unmared by the great truth, that though Paul and Apollos water, God alone can give the ingest of the stan world, whatever may be their theories, are unmared by the great truth, that though Paul and Apollos water, God alone can give the ingest of the stan world, whatever may be their theories, are unmared by the great truth, that though Paul and Apollos water, God alone can give the ingest of the stan world. and with every feeling of our hearts, as that we may never forget it; and whether we engage in private devotion, or join in family, social, or public prayer, it may always remain upper-most in our minds, and form the burden of our humble, earnest and unceasing supplications.
As many Christians however, in different parts of the world, have, as it were with one consent, set apart a portion of a day in each month for meeting with those of their own immediate for meeting with those of their own immediate communion or neighborhood, and uniting in heart with all of every denomination in every place, who are seeking the accomplishment of the same object, to implore by prayer and supplication, the salvation of the heathen world, my remarks will hear more particularly on these seasons, and the objects for which these portions of time are especially set apart. To secure the cordial and efficient co-operation of all true Christians of every denomination in the right performance of this responsible and holy duty, two things appear to be peculiarly desirable, namely, to affect the heart, and to afford encouragement. May the Lord guide me in my suggestions, impress them deeply on my

in my suggestions, impress them deeply on my own soul, and grant you his effectual blessing! Trusting then that you are in the habit of at-tending such meetings, or are determined henceforth to do so, allow me to entreat you to endeavor to obtain, as a most indispensable requisite to the right performance of this duty, a serious and devout frame of mind. Do not go to these meetings with the mind excited by the the hardness of the hearts of the heathen, their blindness of mind, their deep moral pollution, and holiness of all true Christians, to ge the hearts of unbelievers, and to make possed the power of God to the salvation which cannot have all the feelings, and sympathies, and your specified with its "joyful sound." syou confess the necessity of the Spirit's ations, under the most abundant and suitanteed, and rivers of waters run down from the strength of the hearth each of the hearth each of the hearth each of the hearth of the heart ations, under the most abundant and suitameans, to give spiritual life to sinners now
in trespasses and sins, and to enable them
the forth to "live unto righteousness." The
sixty of these influences, for the purposes
died, has been felt and acknowledged by
people of God in all ages; has been evident
if his dispensations towards our race, and
will attend or follow the mater and own from
your eyes, because nea keep not the law of
God, nor obey the glorious gospel of his Son.
This is, I conceive, something of the true spirit
in which all ought to attend at these missionary prayer meetings; and till the people of God
seek and obtain this spirit in some good measure, we cannot, I fear, hope that great success
will attend or follow the mot sulendid exerinded, has been felt and acknowledged by seek and obtain this spirit in some good measured, as with a sun-beam, in every party every meetings; and till the people of God seek and obtain this spirit in some good measured, as with a sun-beam, in every part with a sun-beam, in every part time truth. But, my dear brethren, did it occur to you, that there is a great difference the simple acknowledgment of between the simple acknowledgment of between the simple acknowledgment of conversity, and an abiding heart felt conviction of simple acknowledgment, for the absolute need of this drivine agency, the conversion of simples in various parts of the world; and we ought not to deny what God has accomplished by the means employed, nor to refuse him our tribute of praise for what we hear and see from time to time, from month to month, of the manifestations of his mercy among the heathen and others. Perhaps in no age of the world have so many benevolent at-tempts been made as in the present, and God has given to every denomination of Christians who have been actively at work in cultivating widely preached the gospel, and many souls have been converted. These things ought to form constant themes for thankfulness, and powerful motives to increase our efforts and to o forward in the work. Praise the Lord with r whole hearts for every individual brough he knowledge of the truth! Every sou saved in Europe-in America-in Asia-in Africa-is a trophy of his grace, and shows Arrica—is a trophy of his grace, and shows forth the power of his almighty arm! He has witnessed your anxieties, heard your prayers, and blessed your exertions with a degree of success, which should induce you to praise his holy name for what has been effected, and lead you to expect from him greater blessings, and more extensive, substantial, and permanent good among the nations of the earth. But do not our dormant energies require to be aroused on this subject to a far greater degree than they have ever yet been? Do not all the sympathies of our renewed nature need to be quick-ened and softened on account of the nameless privations, the unnumbered crimes, and the speechless miseries of nearly six hundred mil-lions of immortal beings, who are rapidly gli-ding to the tomb, and to the tribunal of the Almighty, the greater part of whom are still destitute of the appointed means of grace, liv-ing without God in this world, and passing into eternity, by hundreds and thousands, without ever having heard of that name by which alone

man can be saved? Ought not this fact to have

crime, and the terrific prospects of the people in this Eastern part of the world, ought, in

pray to unite with all the energies of his being,

land, but what is that to the burning of the soul in hell? You have heard of the drowning of infants in the Ganges and other sacred rivers, but what is that to the drowning of the soul in perdition? You have leen told that some of the heathen main their bodies by austerities, but that is nothing compared to the gnawing of the worm that never dies. You have heard of individuals so besotted by the demon of superstition, as voluntarily to throw themselves down in front of the moving car of an idol god, and being crushed to pieces by its ponderous and being crushed to pieces by its ponderous wheels; and that the blood and brains of the wheels; and that the blood and brains of the infatuated victims were squirted about on the bystanders, but what is this compared with an immortal spirit crushed beneath the wrath of God, and sinking deeper and deeper in despair and torment while eternity revolves? To such miseries all idolaters are exposed. Does not this subject then require the utmost serious-ness, and the most devotional, enlightened, and holy frame of mind, lest it should be marred in our hands, and neither the heathen nor our own souls derive any benefit? If any duty requires seriousness, holy feeling, and devout affections, most certainly this does.

[To be continued.]

For the Roston Recorder,

THE EXISTENCE OF GOD. How strange it is that men can live disbe-lieving the existence of an Almighty Father! Although every thing around gives evidence to the candid mind, that there must have been a deviser and framer of these works of nature, me whose infinite power can sustain all created things; one who whispers his name in the gentle breeze, or proclaims it aloud in his voice of thunder; one who makes the birds sing sweet melody, or rocks the earth with the hurricane; yet, still there exists presumptuous man, who will deny his maker and preserver, and attempt will deny his maker and preserver, and attempt to account for the creation by chance. What would the man want to make him certain that there is a God, who exists other than in the imagination of fanatics? Does he wish that the heavens should be opened, and that God should declare himself to him, or what striking proof is necessary. "The heavens declare the glory of God, and the firmament showeth forth his handy work?" Who can regulate the vast machinery of the heavenly bodies, unless it is a God! Who else could make the sun to shine by day and the moon to shine by night! Who can light the concave arch of heaven with the twinkling stars, unless an Almighty Being. It winkling stars, unless an Almighty Being. In

is GOD, and no one else.
God has appeared to man already, if suspicious man will believe the traditions of history.
But "history can be false," the atheist may say, and we wish some more sure evidence before we give credit to your stories." Knowest thou what thou sayest! Look at thyself. Do you see what skill of the consummate artisan was requisite to give thee the faculties of seeing and hearing? The most perfect optician could to these meetings with the mind excited by the desire of merely hearing some cheering intelligence, or animated address; but under a deep sense of your own unworthiness, your entire dependence on the grace of God, your great infruitfulness, your many infirmities and sins, the hardness of the hearts of the heathen, their blindness of mind, their deep moral pollution, and their exposedness to divine a day. a pattern, in making instruments to remedy the defects of the eye occasioned by age or accident? Ponder well upon these things before thou denyest thy Maker. Remember, that it is by his merciful kindness, that you are permitted to live as long as you have. S. N. S.

For the Boston Recorder.

Extract from the Quarterly Report of a Home Mis-sionary, Feb. 24, 1837. "My labors among the dear people of my charge, have never been greater than the present year. I have been under the necessity of studying more; have usually attended three services on the Sabbath, conducted from two to three social religious meetings during the week, visited each family of my charge on an avervisited each family of my charge, on an average from two to three times during the year, beside visiting the sick and attending funerals. The Monthly and Sabbath School Concerts of Prayer have been regularly observed; also a Bible Class, once in two weeks, which I regularly attend; Tracts are distributed monthly; Temperance meetings and lectures are maintained; and each of our four district schools I visit four times in the year; and at each visitation, uniformly address the children on the contion, uniformly address the children on the con-cerns of their souls, and close the visit with prayer. How much good is done in this way, fying enjoyment of the Christian hope. To reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him?

APPEARANCES. "During the year, there have been at times opeful appearances of revivals; and though here have been no marked conversions, yet I trust that lasting impressions of the reality and importance of eternal things have been made on many minds. There have been no addi-tions to the church. The attendance on the means of grace has been good, and it has appeared frequently as if the clouds of grace hung over our heads, full of the waters of salvation. We ought surely to put the question to our own hearts; Why do we remain like the mountains of Gillon, upon which no dew de-scended? when the Lord has said, "ask and ye shall receive, seek and ye shall find, knock and it shall be opened." Why are we thus? O that we were more spiritual, more devoted, more entirely consecrated to the service of our Lord and Master."

1. Were all the ministers of Christ equ hundant in labors with this brother, sho abundant in labors with this brother, should we not, according to the usual course of Provi-dence, soon see better days? And were all Home Missionaries more accustomed like their Lord to say, "Wist ye not that I must be about my Father's business," might not stronger ap-peals be made to the churches to sustain them, and would not animating results more fre-quently follow their labors, and would not God grant them earlier rewards? 2. Were all the ministers of Christ thus la-

2. Were all the ministers of Christ thus laborious, would it be necessary for them so often to change their places? It is by no means a settled conviction in our minds, that the fault involved in the frequent ministerial removals of this day, is to be charged wholly on our churches and congregations. Let a minister make himself necessary to his people, let him interweave all their interests, sympathies, and enjoyments with his own, by his public labors, and ministerial intercourse from day to bors, and ministerial intercourse from day to house in course was occupied by a worthy cabouse in course of congregational the daughters, two are wives of congregational the daughters, two are wived in the frank history speaks of their being yokand borself and hi 2. Were all the ministers of Christ thus la bors, and ministerial intercourse from day to day; let him twine the young affections of the rising generation about himself, by kind atten-tion to them, like Robinson, or Dr. Hoit, of Preston, Conn. and let him always be ready to every good word and work, and scarcely any society will allow him to be separated from them, by any thing but death. But the minis-

fervent, importunate, and believing prayers at the throne of grace, that God would, "m these the throne of grace, that God would, "m these soul in hell? You have heard of the drowning of the soul in hell? You have heard of the drowning of infants in the Ganges and other sacred rivers, labor with reluctance, and devotes his time but what is that to the drowning of the soul in second on his whole Church, and through her instrumentality on the heathen world, in all his endights of the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may the proposed agreeably to his idle wishes, may then the proposed agreeably to his idle wishes, may be determined the proposed agreeably to his idle wishes, may be determined the proposed agreeably to his proposed agreeably to his idle wishes, may be determined the proposed agreeably to his propose imparient occase all things do not move among his people agreeably to his idle wishes, may thank houself, if his salary is reluctantly paid, and if he receives something more than a hint, that his services are no longer needed.

3. Diligent study and active parochial labor must go hand in hand, whether a minister would be beauthy, comfortable or successful. It is a wish arrangement of heaven the minister.

FRIDAY, JUNE 30, 1837.

is a wise arrangement of heaven, that ministerial duties are so diversified. Let a minister be a mere student, and he soon becomes shriveled and useless, unless he be a President Edwards in strength of mind and fervor of piety. Let him neglect his studies and become a mer "Locomotive," and his steam will soon be ex-pended, or the bursting boiler will scatter and destroy the admiring 'train' 'that follows him. But let him divide his time judiciously, and while he carries beaten oil into the sanctuary, let him give to every family and every individual he meets, a portion in due season; and to do this, let him ride or walk several miles daily, and recreate himself at his woodpile or in his garden, as the demands of his physical system. tem may be, and he may live as long as he

chooses with almost any rocargeation, and fud his happiness and usefulness increasing onward till the last day of his life. 4. The friends and patrons of Home Mis-sions have reason to be satisfied with the character and success of many of the missionaries sustained by their bounty; we would gladly say all were it proper. But in all classes of men there are some who are less worthy. The purest church has unworthy members. The inistry has its drones, and its hypocrites, un-

A N. E. SCHOOL DISTRICT, THIRTY-FIVE YEARS SINCE. After an absence of almost a quarter of a

century, I recently visited the parish where the first fifteen years of my life were principal-ly spent. There stood the same houses, with scarcely an alteration, and but a single addition, for the last 35 years. There is the site of the old school house, since rebuilt in another part of the district, and hard by stands the same old guide-beard which used to say "I mite to," the village meetinghouse. There are still the remains of the old picket fence, which in the days of say childhood I thought to be the perfection of beauty; and there are the stumps of many an apple tree, under which I have picked lots of "first rate cider apples;" and there also is a heart which was come a cider. tion, for the last 35 years. There is the site of there also is a barn which was once a cide mill, where I have sucked the pure juice, fresh from the press, through many a joint of straw. But enough of things as they are and as they were, in relation to bouses, trees, fences and lands; where are the children and youth, who lands; where are the children and youth, who from 25 to 40 years ago were trained in that school district; and are now numbered among the fathers and mothers of the land? I have read accounts of persons returning, after a long absence, to the place of their nativity, and finding scarce a family or an individual, who had escaped from the scorching flames of intemperance. I will tell my story: first premising that the school district in question was, or is composed almost entirely of farmers, in a farming town, and that it lies from one to two miles east of the principal village in the place. Beginning near the western extremity of the district, 35 years ago, stood a tall, gaunt, antiquated house, covering some six or seven youths of both sexes, some rather young, and some just entering upon the active duties of some just entering upon the active duties of fife; where are they now? The eldest son has site; where are they now? The eldest son has been for many years a respected merchant in one of our large seaport towns. Another son graduated at Cambridge, entered the profession of law, and died some years since at the South. Another is now a wealthy merchant in this city. has given to every denomination of Christians who have been actively at work in cultivating the moral wastes, a certain degree of success. Multitudes of heathen children have been made acquainted with the leading principles of divince truth,—millions of religious tracts have been distributed,—the Bilde has been extensively circulated,—many translations of that sacred Book have been made,—Missionaries have been made,—Missionaries have been distributed, because the results of our labors must be left with that God who has said, "In the morning sow the visit that the results of our labors must be left with that God who has said, "In the morning sow the visit that the results of our labors must be left with that God who has said, "In the morning sow the visit that the control of the great day will disclose; the results of our labors must be left with that God who has said, "In the morning sow the results of our labors must be left with that God who has said, "In the morning sow the forth and the control of the Christian hope. The next house east, was occupied by "old Deac. — "with four fatherless grandsons and a grand-daughter. Of the former, three are educated, devoted ministers of the gospel, and the latter is the pious wife of one who like her grand-sire, is the pious wife of one who like her grand-sire, is the pious wife of one who like her grand-sire, is the pious wife of one who like her grand-sire, is the pious wife of one who like her grand-sire, is the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the pious wife of one who like her grand-sire, the p house in succession, and that which was near-cest to the school house, was owned by a thriv-ing couple, with a pretty numerous and rather rapidly increasing family of little ones. The worthy pair still occupy the same house, and rejoice over as reputable a family of children as any N. E. father can boast; not one has ever proved a grief to his mother, or a shame to him that begat him. Three sons are in respectable usiness in this city, and the youngest in Yale College, preparing for the ministry. Leaving the main road, a quarter of a mile south, stands the small plain boarded house, which was then occupied by an eminent father in Israel, with two children, a son and a daughter; both of whom have rejoiced in the blessings of the covenant, "I will be a God to thee, and thy seed after thee," while their own youthful off-spring are proving that this blessing "descends the third and fourth generation;" two of them are in Yale College, preparing for the ministry. Nearly opposite stands the small ministry. Nearly opposite stands the small house, then and now, occupied by a worthy black mith. Several of his children are members of the church, and one son a graduate at Dartmouth, and now engaged in literary pur-suits in this State. Returning to the main road, the first house east was occupied by the "minster of the town," and a numerous and increase og family of children; two died in infancy. nd one upon the verge of manhood; seven a ill living, the professed followers of Jesu hrist. One is a graduate and a distinguishe physician in one of the middle States. are Presbyterian clergymen; (if they can be called so since the Vandal act of the General Assembly cutting off nearly every minister in that connexion who was educated in N. E.) of

inet maker, who could just "bring the year round, without being much in debt." Here were three little ones; one was taken up to heaven in infancy; the other two graduated at

therless children were thrown back upon the aged stalk for succor and support. They are

moistry has its drones, and its hypocrites, un-worthy men. Every object of benevolence has its unworthy "hangers on." "I've seen an end of all perfection here." But who will be discouraged by this fact, from doing all that in him lies, to promote every benevolent enter-perise, aiming as it does, at purifying the church, elevating the character of man, fitting him to become an inhabitant of the skies! S.

therless children were thrown back upon the aged stalk for succor and support. They are now alive, the son is a sea captain by profession; but is now an inspector of customs in the service of his country. The daughter in her piety, imitates her who dedicated her to God, and no doubt often prayed with and for her. Directly across the road stands the farm-house, which 35 years since was occupied by a respectable family, some of the young people of which were then just entering upon the busy scenes of life. Two were graduates from Dartmouth, I believe; one of whom has honscenes of life. Two were graduates from Dartmouth, I believe; one of whom has honorably filled a Judicial station, and is now a prominent leader in the temperance reformation. The next house in course was occupied by "old nucle G." with his son, and three grand-children. The son died before the father, and left his children with the blessing of a father's prayers, to the care of their aged grand-sire. The daughter still lives, respected and pious. One son died early; the other after graduating at Yale, died during his second year in the Theological Seminary at Andover. The graduating at Yale, died during his second year in the Theological Seminary at Andover. The small house opposite used to change tenants pretty frequently, until some 25 years ago it fell into the hands of the present worthy occupant, who, with several of his children, is a consistent follower of the Lord Jesus Christ, Passing on in course, we come to "Old Col.—'s," the high sheriff of the county, whose three-cornered hat and red coat, were a source of wonder, admiration and awe to all the boys in the district. Of his children, then grown up, the writer cannot speak, except that one of them, is the present Hon.——, the husband of a daughter in the first named family, and by her, the father of an intelligent and virtuous family of children. The next house was occupied by a worthy farmer, the father of a pretty family of children. The next house was occu-pied by a worthy farmer, the father of a pretty large family of young people, some of whom had then just entered upon the active duties of life. One son is now an eminent merchant and distinguished friend of Christian benevolence in this city. A daughter married Judge
_____, above mentioned as a distinguished friend of temperature, and died a few years since in the triumphs of Christian faith, leaving such a the triumphs of Christian faith, leaving such a family as any pious parent might well be gratefully proud of. Another son and daughter are, or have been missionaries to the western Indians, under the A. B. C. F. M. and two other daughters are now highly esteemed in love for their work's sake. At the eastern extremity of the district were several houses, then and now occupied by respectable funers: tremity of the district were several houses, facinarial now occupied by respectable farmers; with their particular history I am not acquainted, as there were but few boys of my age in their families. One, the family of Capt. —, I well remember, for his two sons were my school mates for many years. The eldest is now the worthy Rector of ——church, and the

Thus I have given you a faithful history of a school district 35 years since. Some who were then the ruddy boys of the school have since fallen the victims of sin, but their num-ber is very small, only three or four at the most, so far as my recollection or information ex-tends. And now, what has thus distinguished this school district from many others in our land, over which the desolating scourge is said land, over which the desolating scourge is said to have rolled fearfully? As a partial enswer permit me to say:—35 years since, every family in the district above mentioned were churchgoing people; there was not a single exception. The Bible was prominent in the school; the voice of prayer was heard there, and the Assembly's Shorter Catechism a regular Saturday lesson for the whole school. I do not remember but one fellow in the whole district, who ever used the least profune language, and he was a sort of moral scab which lighted accidentally upon us, and soon dropped off; perdentally upon us, and soon dropped off; perdentally upon us, and soon dropped off; perdentally upon us, and soon dropped off; per-haps, however, not without leaving something of a sear, as in the case of the "three or four" unfortunates above mentioned. I will only add, if Christian education will turn out such add, if Christian education will turn out such a race of men and women as is above described, nothing short of madness can induce any friend of the country or of humanity, to neglect the subject. "Train up a child in the way he should go, and when he is old he will not depart from it." not depart from it."

Boston, June 14th.

For the Boston R HISTORY of the POOR of ENGLAND,

Within a few years, public attention, especially in cities and large towns, has been drawn to the subject of pauperism. In this country the means of living have hitherto been so abun-dant, and every kind of labor and enterprise has been so well rewarded, that but few car called poor, still less, are dependent on public

In the old countries of Europe the case is ite different. There, the general ignorance of the laboring classes, an overgrown popula-lation, a lack of employment, low wages, a scanty supply of productions, oppressive govnments and many other causes, have pro ed and perpetuated an almost overwhelming amount of indigence. To remove this evil, various measures have been devised and adopt-ed. One, vitally affecting us, is the transfer of helpless paupers, sturdy, importunate beggars, netpiess paupers, stated, as more accomplish-and petty rogues, as well as more accomplish-ed criminals, to this country. The records of electrosynary institutions, and penticutiaries I shall not attempt a general discussion of

I shall not attempt a general discussion of poor laws, pauperism or charity; but simply offer a brief historic sketch of the poorer class of that country from which it is our boast to have principally descended.

The history of society in Britain, of its different classes and orders, from an early period, is full of interest and instruction. In feudal times, society was divided into two classes, called lords and villains. The latter were the slaves of the former. These "villains," were ignorant and debased, and cruelly oppressed gnorant and debased, and cruelly oppressy the feudal barons. We read nothing of pendance on public charity in the early his of England, men being regarded as property, like cattle, were fed, not much better than cattle, by their owners. Two thirds of the people were slaves, or in an intermediate bondage, to the remaining third. Men were whipped and

round, without being much in debt." Here were three little ones; one was taken up to heaven in infancy; the other two graduated at Dartmouth, one is a pious physician, and the other the a clergyman, and a professor in a western col-

Whole No. 1121.

The mitigation and final extinction of Eng-lish slavery, was a gradual work. The diffu-sion of Christianity, by teaching mankind that they were equal, appears first to have awakenthey were equal, appears first to baye aware ed a sense of the injustice of holding men in servitude. From the ignorance of the times, the administration of justice devolved on the the administration of justice devolved on the the administration of justice devolved on the clergy, and they frequently induced the feudal lords to free their slaves. In the 11th century the Pope issued a Bull for the emancipation of slaves, and in 1162, it was decreed, by the great council of the nation at Westminster, to be an council of the nation at Westminster, to be an unlawful act for any man to sell slaves openly in the market. Slavery appears however to have existed to some extent several hundred years after that period in England, and the colliers in Scotland were slaves down to the year 1775. As early as the thirteenth and fourteenth centuries, free laborers, at liberty to barter their services to the best bidder, had begun to exist. The progress of manufacturing industry operated favorably on the laboring classes, and civilization was promoted, but the protection of persons and property was quite inefficient. civilization was promoted, but the protection of persons and property was quite inefficient. There being no police, robbers were banded together, headed by powerful barons, and performed acts of violence and plunder. Towns were assaulted and ransacked, and men of rank carried off and confined in the castle of some lawless chieftain till their ransom was paid. In such a state of insecurity, the purposis of In such a state of insecurity, the pursuits of industry could not thrive. It was not until about the year 1350, that common laborers were freemen. About the same period, a dreadful pestilence swept off nearly one half of the industriants of the country one half of the inhabitants of the country. After this terrible calumity labor became dear, and laborers Cemanded great wages. The Legislature interfered; enactments were made declaring that carters, ploughmen, shepherds, swine-herds and other servants, should be content with such wages as were paid before the pestilence. They were to be hired by the year and other long periods, and not by the day. In 1363, an-other act was passed to regulate the diet and other act was passed to regulate the diet and clothing of laborers, and justices of the peace were empowered to fix the price of labor at every Easter and Michaelmas. It was ordered that artificers and servants should be served once a day with meat and fish, or the waste of other food, as milk and cheese, according to their station; and that they should wear cloth of which the whole piece did not cost more than twelve peace per yard. The cloth of yeoman and tradesmen might be one and six pence; but carters, ploughmen, ox herds, neat herds, shepherds and all others employed in husbandry were to wear black rosset cloth. were to wear black russet cloth. husbandry were to wear black russet cloth, worth twelve pence the yard. Clothiers were commanded to make the necessary kinds of cloth, and tradesmen to keep it on hand, at the established legal prices. Society improved notwithstanding these preposterous acts of legislation, and in the year 1460, the great mass of the people were rich and independant, compared with their "rillain" forefathers. Ss.

Intelligence.

REVIVALS IN COLLEGES.

The Secretary of the American Education Society having addressed Letters to the Presiding Officers of different Colleges, in the United States, calling for information respecting Revivals in Colleges since 1820, has received a number of answers, one of which is as follows; we find it in the Appendix to the last Annual Report of the Society.

From President Day, of Yale College.

[The account was prepared by Dr. Goodrich.]
There have been nine revivals of religion in There have been nine revivals of rengion in Yale College besides the seriousness now in progress, during the sixteen years referred to in the circular. With a single exception, they have all taken place in the second term of our collegiate year-commencing generally about the middle of the term, and ending at its close, not far from the first of May. They have been preceded, in every instance, by a marked increase of spiritual feeling among the members of the church-a prevailing spirit of self-aba ment, brotherly love, importunate prayer, and confident expectation of being heard and an-swered necording to the desire of their hearts. Never, it is believed, has the great body of the Never, it is believed, has the greathout of church been long actuated by such feelings carried out into correspondent action, without callried out into correspondent action, without call-ing down on their companions, to a greater or less extent, the converting influences of the Holy Spirit. The first in this series of revivals, was that of 1820. Previous to this, the extra-ordinary dispensations of divine grace had been suspended for five years, since the revival of 1815; and only two other seasons of refreshing from on high (those of 1813 and 1808) had occurred during the eighteen years which followpart of August, and was only an extension into tollege of a very remarkable work of grace, which had prevailed in the city of New Haven during the two preceding months. It was confined to the three lower classes, the senior class having just passed through their examination for degrees, and left town. It was rapid and powerful, though free from any undu ment: a large proportion of the unconverted was, for a time, affected by its influence; and it resulted in the kopeful conversion of between forty and fifty souls. During the succeeding lorry and they souls. During the succeeding winter, there was much more attention than usual, to the subject of religion. Extra meetings for prayer and religious instruction, were frequent; a considerable number were more or less anxious for their salvation; and in the spring of 1821, another revival commenced, as the fruits of which between twenty and thirty expressed a hope of having passed from death

As the number of hopeful converts had been greatly increased by these two revivals, it was thought desirable to commence a course of familiar doctrinal instruction, adapted to their case, in addition to those counsels and cautions of a practical nature, which are ordinarily given to young believers. A Bible class was ac-cordingly formed, and continued during the subsequent winter, in which Week's Catechism was taken as a guide, followed by a course of lectures explanatory of the doctrines there exhibited. These were attended by a large pro-portion of the students; and in the spring of 1822, another revival commenced, though less general and powerful than the two preceding. Between fifteen and twenty were numbered among the fruits of this work of grace. The next effusion of the Holy Spirit was in the spring of 1825; the commencement of this re-vival may be distinctly traced to the humble and persevering efforts of a single individual, who being deeply interested himself and seeing others unaffected around him, invited one and another of his brethren in the church to his room, united with them in prayer, and through the blessing of God succeeded in awaking ong a few, those desires for an outpouring the Spirit, which at last extended to the of the Spirit, which at last extended to the great body of the church, and resulted in the

hopeful conversion of nearly thirty souls. In each of the years 1827 and 1828, there was a similar work of grace, in which a considerably large number of the unconverted, were more or less awakened to a concern for their salva-As the fruit of each of these revivals, not far from thirty indulged a hope of having given themselves to the service of God. In given themselves to the service of God. In 1830, there was another, though a less exten-sive, effusion of the Holy Spirit. The spring of 1831, will long be remember-ed, as the most remarkable.

ed, as the most remarkable season of refresh-ing from on high, which has ever been experienced in this college. The preparation for this revival was larger and more systematic, than has ever existed in any other instance, be-fore or since. Early in the first term, a few of fore or since. Early in the first term, a few of the leading members of the church, some of whom are now laboring as missionaries among the heathen, became deeply concerned for the religious interests of the college. The meas-ures which they adopted to raise the tone of spiritual feeling in others, were eminently wise and happy. The kindness, candor and humility which they manifested, disarmed opposition; while their quiet perseverance drew gradually who felt any interest in th advancement of the Redeemer's kingdom. The church were greatly encouraged to prayer and effort by a very full attendance on a Bible class effort by a very full attendance on a Bible class established at the commencement of the term, which soon embraced not merely professors of religion, but persons of every description in the religion, but persons of every description in the institution. This unexpected readiness to hear, while it excited hope, created an almost op-pressive sense of responsibility which drove the people of God to the throne of grace for th and guidance. Seasons of fasting and strength and guidance. Seasons of fasting and prayer became very frequent towards the close of the term; and when the vacation arrived, the brethren separated with a mutual engage-ment to spend much of the leisure it afforded in united supplications, and to return, through the grace of God, with increased zeal and pre-paration for the work before them. At the ex-piration of a fortnight, when the term com-menced, they met, as they had hoped to meet, with the spirit of a revival in their hearts. As with the spiral of reviews a time access. At the religious exercises of the season were resumed, and the brethren assembled with increased frequency to pour out their requests before God, the whole college seemed to wait with solenn expectation, to see the arm of the Lord revealed. At length the long-sought inonce of the Spirit came, not with rapid and trwhelming fervor, but rather like the "still small voice," before which the prophet wrap-ped his face in his mantle as he stood upon the It spread silently and slowly throughmount. It spread silently and slowly through-out the whole institution, until at last there were but few rooms left where the cry was not heard, "What shall I do to be saved?" or the voice of thanksgiving raised to the Father of lights, "from whom cometh down every good and perfect gift." Some, indeed, who were there awakened, afterward yielded to the fatal delusion of nutting off repeatures to a more delusion of putting off repentance to a more convenient season. Before the term closed, not far from one hundred and twenty had pronot far from one numered and twenty has perfected by given themselves to the service of Christ. The religious state of the college for a long time after the revival, was highly prosperous. But as the classes which had shared other. perous. But as the classes which had shared most in the work, left the institution, and others came forward to take their places, the spirit of vital piety declined; and though there were at times encouraging indications of a better state of things attended by occasional converstate of things attended by occasional conversions, no great outpouring of the Sprit took place until the spring of 1835. A brief account of this revival was given to the public a year since, through the Secretary of the American Education Society. It will therefore be necessary only to add, that the number of hopeful converts was somewhat more than fifty. Of the revival now in progress it would be premature to speak. Of those who hope in Christ during these revivals, nearly two thirds united during these revivals, nearly two thirds united during these revivals, nearly two thirds united themselves to the college church; a part of the remainder belonged to other denominations, and preferred, of course, to continue in their own communion, and a part found it convenient to profess religion in the places of their residence. During the period embraced in this statement, our church has gone on gradually increasing in numbers, and the communicants at the present time in the academical institution alone, are about two hundred.

A MISSION STATION BROKEN UP.

In the Recorder of May 26, we published an interesting Letter from Mrs. Wilson, Missionary among the Zoolahs in South Eastern Africa, describing the people and the prospects of the Mission among them. Her letter was dated July 28, 1836. In another page of the same Recorder, it was announced that a letter had been received from her husband with the melancholy tidings of the death of Mrs. Wilson, on the 8th of September following. In the last Richmond Telegraph, we find another letter from Mr. Wilson, dated Grahamstown, April 17, 1837, communicating the disastrous intelligence that their Missionary Station had been changed to a field of war, carnage and death, and their Mission broken up.

Mr.W. after alluding to the death of his wife, save Nor is our tale of sorrow yet ended. Our mission among the people of Moselekatsi, is entirely destroyed; and we are now on our entirely destroyed; and we are now on our way to join our brethren at Dingaan. In order you may understand leaving, I would premise, that about a year ago, a number of the Dutch Farmers becoming dissatisfied with the Government, removed to the Northward, far beyond the limits of the Calcar, and not see facilities. Colony, and not very far distant from the country of Moselekatsi. These farmers had numer-ous flocks of sheep and cattle. Moselekatsi, for the purpose of plundering them of what they possessed, made two attacks upon them. The first attack took place about the 1st of Septem-ber, 1836, and the second attack about six weeks afterwards. In the first, he succeeded in killing about fifteen of the farmers, includ-ing women and children, and in carrying off a large number of sheep and cattle. In the sec-ond attack Moselekatsi sent his whole force against the farmers, who being apprised of his coming, fortified themselves as well as they could After a most desperate battle, in which great brayery was displayed on both sides, the peoof Moselekatsi, again succeeded incarrying early all the flocks of the farmers. In this last battle there was great slaughter among the Zoolahs. The number of the farmers that Zoolahs. The number of the tathers wing were killed, was only a few. This was owing were killed, was only a few. When the were killed, was only a lot the Zoolahs not using fire-arms. When the army of the Zoolahs returned, there was nothing but lamentation heard in the land for weeks, of those slain in battle. A good on account of those slain in battle. A goo on account of those stain in battle. A good many of those with whom we were acquainted, from the neighboring towns, were killed; num-bers returned home wounded; some applied to me for surgical aid. I would state that these attacks of Moselekatsi were unprovoked on the part of the farmers. They had not done, nor do I believe they intended to do him any harm After these attacks every thing was still for The farmers in the mean time, had fallen back towards the Colony, where, being re-inforced by new emigrants from the colony, they organized an army to retaliate on Moselethey organized an army to retaliate on Moscuc-katsi, and recover their lost property. Ac-cordingly on the first day of the present year, the army set off for the country of Moselekatcordingly on the first day of the present year, the army set off for the country of Moselekat-si. On the evening of the 16th of Jan, they arrived in the neighborhood of where he lived, arrived in the neighborhood of where he lived, and early next morning, they commenced the the morning I was awakened by the firing of guns; I arose and looked and saw the farmers on horseback, pursuing and shooting the natives, who were flying in on horseback, pursuing and should be tives, who were flying in every direction. As soon as they had finished the work of destruction at the village near us, the commander

rode to the house and assured us, that they intended no harm against us or our property, and invited us to leave the country with them, as they thought it would not be safe for us to stay behind. They also added that they intended to come back after their return home and to renew the war against Moselekatsi, with a much stronger force. He then left us and nursued on to destroy other towns. It now bemuch stronger force. He then left us and pursued on to destroy other towns. It now became a question with us, what was the path of duty. An army of white people had entered that part of the country, where we had settled, and destroyed the people upon whom we expected to operate. These white men had come to our house and had treated us kindly and spared our property, while they had destroyed the lives of the natives and captured all their cattle. There was some reason to stroyed the lives of the natives and captured all their cattle. There was some reason to fear that Moselekatsi and his people, would no longer regard us as their friends. Even if there haddeen no reason to think thus, yet it was plain that our field of labor was destroyed; and besides we had every reason to believe that the farmers would continue their hostilities until they had either destroyed the power of Moselekatsi, or else had driven him far out of his country; so that it was plain that we would country; so that it was plain that we would have to leave, and we thought that if we did not then leave, but staid behind the army of the farmers, that Moselekatsi would take of-fence at our wish to leave, and in that case we knew not how he would treat us. The farmers after destroying fourteen or fifteen villages and capturing about 6000 head of cattle, re-turned to our house about twelve o'clock. We decided to leave the country under their protection, and at one o'clock, P. M. of the me day, we were in our wagons leaving our all our plans for benefiting that lost in that wurfare, more than a thousand of his best fighting men, and the warfare is not yet terminated. About this time, the farmers intend to return with a much larger force, and overrup his country. So that Moselekatsi and overgun his country. So that Moselekatsi and his people must either fly far away, or else they will be destroyed. In view of these things, I think we have done right in leaving his

This emigration of the farmers from the lony, is going to form a new era in the his-y of the native tribes beyond the colony. As I said before, we are now on our way to join our brethren at Dingaan. We have our fears, that the farmers and Dingaan will come into conflict in a few years. I must now close my letter. Please to write soon. My love all. Yours truly, A. E. Wilson.

MISSIONS AMONG THE KARENS.

The following is an extract from a letter written by Mrs. Vinton, American Bantist Missionary among the Karens in Burmah, to a Lady in Hartford, Ct. dated Maulmein, Dec. 6, 1836.

You are aware that the people among wh we labor are a most interesting people. Their simplicity—their aptitude to learn—their readi-ness to receive the gospel, are among their lead-I have resolved to give you a few anecdote

ustrative of their peculiar characteristics. Two little girls in Mrs. Wade's school got their calicoes so mixed, that they did not know to whom each piece belonged. They were of served to exchange a few sour glances, whe suddenly both arose, and one went one way and the other the other way and knelt down and orayed. When they arose they met in the mid-dle of the room—threw their arms around each others' neck and kissed each other and ceased their altercation about their calicoes. Difficul-

ties are generally settled by prayer.

An instance of their faith in prayer. From travelling a number of days in the heat, where the water was nearly stagnant, I was attacked with disease. I hastened to a Christian village and had my matrass thrown down in one corne of the zayat, where I lay for a number of day ease growing more and every day, as they came in and looked to me after worship, they all resolved to go h o pray for me that night. About n those who watched with me seeing that I was more restless, went out and called up the whole village and charged them with not having prayed aright," and exhorted them all and pray fervently or God would take Ma-ma from them. About an hour after of the best sisters in the church came in old me that they had been praying all light for me, and had got the evid ingut for me, and had got the evidence that I should be better in the morning. I could not help exclaiming that "Isaiah had come," and that I should recover. And it was according to their faith. In the morning the fever was evidently checked, and I in a few days recov-

You can hardly conceive how consoling it is us when attacked by disease in this unfriend-clime without any kind physician near to scribe—no kind parents to stand and watch r us with almost breathless-solicitude—nor nd to sympathize with us, (for even my dear usband was absent about 50 miles on a preach ng excursion at this time) to have a fey uls about us in whom we have the fulles lence that they will be accepted at the throne of grace. Yes, they call to our aid the great Physician, the best of Parents, the kind-

Again their promptness to do what their after he had been laboring all day to tell them about the way of salvation, he pressed it upon them that before they retired to rest they should ch of them pray to God to enlighten them, and give them a new heart. Till that day they had never heard the gospel. But after he had retired he heard the voice of prayer in every direction, and it was continued till a very late hour. "As for myself," he says, "to hear those voices for the first time raised to God in ervent prayer, I lay upon the ground and wept nd begged God to hear their prayer and save

At the close of one of my female prayer meetat me close of one of my female prayer meetings I told them that it would be impracticable for me to spend the rains with them, but I wanted to recommend that in addition to the female prayer meeting that they should attend the mother's meeting. After I had given them what information on the subject I could, I inquired of them separately if they should like to establish one. One of the sisters looked up to me, her eyes filling with tears, said, "Ma-ma I pray for my children every moraire and It pray for my children every morning and evening—don't you want Ishould pray for my children but once a month?" Alas, exclaimed I to myself, Would to God that Christian females at home were as prompt to attend female pray-er meetings and labor as earnestly and as ef-fectually for the salvation of their children as

these poor Karen females.

Many more specimens I should like to add but can have time but for one. Ko Chetthing but can have time but for one. Ko Chetthing when in America received some presents. When he was about to leave he held up his little purse and exultingly exclaimed, "This no me money—this Jesus Christ's money," "I will go to Burmah and build a zayat and in the day time I will teach children to read, and morning and evening and Sabbaths I will preach in it." Although his wife was poor and desti-cute and had been wandering about ever since tute and had been wandering about even he had been absent; once during the rains liv ing in an old house that blew down over he head—had had sickness and death in her fami head—had had sickness and the providence of ly, yet he depended upon the providence of God to provide for them, and appropriated the money as he consecrated it in America. I would here say that this family have not lacked since we came into the country. He himself since we came into the God. Mr. Vinton devoted servant of God. writes, on one occasion he not only continued his speech till midnight, but till break of day.

to the shore.
Yours, in Christian love, C. H. VINTON.
P. S. We are expecting in a few days to be
off in the Jungle. Mr. Vinton has just return ed from Rangoon, where he and brother F ard (who was with us at your house) and Abbott in five days baptized 173 converts. We shall probably go there again in a few months and baptize again. The Karens are a people prepared of the Lord.*

. It should be here mentioned that the one h and seventy-three persons stated as having been bap-tized, were rot all baptized at Rangoon as might be inferred from the note above. Seven were baptized at Rangoon and one hundred and sixty-six at Maubee. at Rangoon and one hundred and sixty-six at Maubee, a village some e distance from Rangoon; making in all one hundred and seventy-three. Those baptized at at Maubee were persons who had received the gospel in its saving inducences under the ministry of Cothabbyo a native preacher, and the first Karen convert who accompanied Mr. Boardman to Tavoy about nine P.J. of the Walchman. who accompanied Mr. Boardman to years since. Ed. of the Watchma

LONDON ANNIVERSARIES.

Welsh Bible Society.—The twenty-fourth anniversary of the Welsh Auxiliary Bible So-ciety was held at the chapel in Jewin-crescent, on Thursday the 27th of April. Major Gener-on Thursday the 27th of April. Major Gener-al Sir Love Parry, M. P., in the chair. The secretary read the Report. After speaking in approving terms of the Welsh Christian In-struction Seciety, formed during the past year, struction Seciety, formed during the past year, it went on to state that the five associations connected with this society had increased in usefulness. The committee had been actively engaged in exploring the abodes of poverty, and in distributing copies of the Holy Seriptures. The amount of distribution this year had been 57 Bibles and 67 Testaments, making a total of 5,467 Bibles and Testaments since the commencement of the institution. The the commencement of the institution, receipts had amounted to 15%, 11s., ntributions to the parent society. The speakers were, the Key, J. Br. 3540. The sperkers were, the key J. Brown, Mr. Richards, My. Sanger, (one of the deputation from the parent society.) the Rev. T. Phillips, (the Welsh agent to the parent Institution.) the Rev. Mr. Whyte, the Rev. Mr. Williams, the Rev. Mr. Davis, and the Rev.

BAPTIST INISH SOCIETY. - The twenty-third Anniversary of the subscribers and friends to this Institution was held at Finsbury Chapel, on Tuesday, the 1d May, J. FREENAN, Esq., in this institution was held at Fusion's Chapet, on Tuesday, the 1d May, J. Freenan, Esq., in the chair. The Rev. S. Green read an abstract of the report, which furnished a deeply intereststatement of the Society's present operations. y to continue the x labors. The schools, upor e whole, were flourishing. In some instan astonishing number of chapters in the Old d New Testamen's had been committed to emory. The report deeply lamented the want pecuniary means re enable the Society to em of pectunary means be caused the Society to em-prace various openings which had been present-ed, but of which their funds had not permitted them to avail themselves. The British and For-rign Buble Society had granted a liberal supply of Bubles for distribution by the agents, and the Tract Society had placed tracts to the value of Tract Society had placed tracts to the value of Sol, at the disposal of the committee. From the Treasurer's accounts a appears that at the last anniversary there was a balance in his hands of 315t. 4s.; the receipts inclusive of that balance) this year had amounted to 1,978t. 12s. 10d., and the disbursements to 2,438t. 5s. 8d., leaving a balance due to the treasurer of 459t. 12s. 10d., towards which, however, had been received, previous to the commencement of the received, previous to the commencement of the received, previous to the commencement of the received previous to the commencement of the received previous to the commencement of the received predicts to the commencement of the received predicts. vious to the commencement of the present meeting, 194l. Is, 5d.—Accord the gentlemen who took a part in the proceedings were the Rev. Messrs, Birt, J. Green, (Norwich.) C., Stovel, J. Himon, W. Brock, (Norwich.) E. Cafey, S. Nicholson, (Plymouth.) and C. H. Roc.

BRITISH AND FOREIGN SCHOOLS. The annual meeting of the British and For-eign School Society was held on Monday, May I, in Exeter Hall. The report was very favorable, During the past year, 1199 children had been edcated in their schools, and since the establishment of the society 47,042. The new Bishop of Norwich and Mr. C. Barchay proposed the first and second resolutions. Several other friends of education subsequently addressed the meeting.

The annual examination of the Boys' Centra School of the British and Zereign School Society took place on Thursday, in which occasion Si George Grey, Bart., M.P. oresided. The school room was crowded by a large and respectable audience, among whom we noticed the Duchess of Sutherland, Lady Elizabeth Howard, Hon. Mr. Cavendish, Hon. and Rev. Francis Gray, Rev. Dr. Duff, from India, Rev. J. Sherman, and sev-eral other ministers and gentlemen. The exam-ination was highly creditable, both to the scholars and dair temperature. nd their teacher, and appeared to give universal

BAPTIST HOME MISSIONARY SOCIETY The Fortieth Annual Meeting of this Institu-ion was held at Finsbury Chapel, on Monday, he 1st of May. Mr. HILBERY, M. P., in the chair, eccived a letter from Mr. Vinton stating that | Edwards read the report which detailed the So ciety's operations in various parts of the kingdom. It stated that there was, upon the whole, much cause for devout gratitude to God, who had coned to pour out his Spirit, and own the effort of the missionaries, to the effecting of so much good during a season so unparalleled in the his-tory of our country for every thing calculated to depress their spirits, repress their energies, and impede and embarrass their movements. were now in connexion with the Society, either directly under its control, or indirectly, as un the control of the auxiliary societies, upwards of 100 missionaries, besides village preachers, Scripture readers, tract distributors, and Sunday-sele ture readers, tract distributors, and Sunday-senou-teachers, amounting to about 1,000 devoted la-lorers, and perhaps not less than less, thomsond poor children in the schools - The Rev. Messrs. Trestrail, (Newport,) J. Davis, Dr. Cox, John Birt, (Manchester,) W. Brock, J. Milbird, (Ly-mington,) J. Hoby, and C. H. Roc, addressed the nungton,) J. Hoby, and C. H. Roe, addressed the meeting. Several new subscriptions were au-

REFORMATION SOCIETY.

The annual meeting of the British Reformation Society was held on Thursday, May 2, in the great room at Exeter Hall, George Finch, Esq, M. P., in the chair. The platform was crowded with rev. gentlemen and other friends and supporters of the society, and the ent and supporters of the society, and "se centre of the hall was nearly filled with latics. The Rev M. H. Seymour read the report which congrat-ulated the society on the fact, that although the Roman Catholic religion had made advances it some places, it had so much retrograded in oth some places, it had so much retrograded in others, that there was no aggregate in-zease on the past year. The greatest exertion was, however, called for on the part of the friends "the Protestant cause, as the Roman Catholics were making every effort to advance the inflience of their bases." church. There were no less than 519 new Ro-man Catholic chapels in England, and 43 now in the course of erection; and equal zeal was shown in the establishment of schools. The society had been unceasing in their exertions in declar the world the errors of Popery, and no less the 100,000 tracts had been distrib

PRESENTERIAN CHURCH.

bly bring on litigation,—which will engross the coming tion of Christians to a great extent during the coming year.—May the great Head of the Church forgive and overrule for his own glory.

The principal items of business after the dates giv-

overruse for ms own giory.

The principal items of business after the dates given in our last were as follows:—

1. The resolution bearing testimony against sixteen errors in doctrine was adopted, Yens 109, Nays 6, Non Liquets 11. Those who did not vote stated that the were million to testify against the errors, but

they were willing to testify against the errors, but were unwilling to say that they prevailed in the Pres-2. The resolution bearing testimony against viola

of charch order, with ten specifications was ted, the second specification having been stricken [No 10 had been previously omitted, and No. ferred,—so that only 7 specifications were finally dopted.]

3. In relation to discipline, special attention to i

3. In relation to discipline, special attention to it was enjoined, in general terms, upon all Synods, Presbyteries, and Churches.

4. The third Presbytery of Philadelphia was dissolved. That of Wilmington remains.

5. The anti-slavery memorials, &c., were laid on the table, 97 to 28.

6. The judicial business of the Assembly was de-7. No delegates were appointed to foreign ecclesi-

Protests were entered on all the leading measures in regard to which the parties differed.

BOSTON RECORDER. Friday, June 30, 1837.

For the Boston Recorder

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS. REDUCTION OF THE MISSIONS .- Extracts from

a Circular Letter to the Missionaries Those at all acquainted with the effect which the present commercial embarrassment has had on the minds of men, must have had fears that the Prudential Committee would have to do more than merely detain missionaries from their fields of labor. So is the fact. In the Christian life we cannot stand still. We go either forward or backward. It is so in the great religious enterprises of the churches in their social capacity. In missions to the heathen, we are now actually on our retreat! Let it be remenbered, however, that it is properly the churches which are responsible for this; nay, the individual members of the churches. The American Board is merely an agent, acting in their behalf, and cannot go beyond the means which are placed at its disposal.

The circular letter, from which the following is extracted, was prepared by the Secretaries of the Board on the 23d of June, by order of the Prudential Cor nittee, and goes at once to the missions among the Indian tribes by mail; to the missions in western and southeastern Asia, by vessels about to sail from Boston; to the missions in India, by way of London: and to the Sandwich Islands, by the first opportunity.

After giving a brief history of the financial opera ions of the Board for the past year, and describing the present state of the Treasury, which need not be here repeated, the letter says;-

" Last fall, the Committee made an estimate, found ed generally upon the returns of the missions, of the mittances necessary to sustain the existing operations of the several missions. The sum total, not including the cost of exchange, was 182,000 dollars. You have been informed of the proportion of this sum which fell to your mission, and that you would be expected not to exceed it. But it is now evident that e receipts of the Board will not be such as to enable mittee to remit this amount. Should the average monthly receipts be 19,000 dollars, and not a rissionary be sent forth during the year, and should 182,000 dollars be remitted, as was proposed, to the missions, the Board would be no better off in the fall of 1838, in a pecuniary point of view, than it is now.

The letter states, that the debt, at the next annual meeting of the Board which is in September, will no probably be less than 45,000 dollars; and assigns casons for strongly apprehending that the average monthly receipts of next year will fall below 19,0 dollars. Then follow paragraphs, to which we invite the particular and prayerful attention of all who love the cause of missions to the heathen.

"The Results. 1. On the 9th of May, the Con

nittee were constrained to decide that the five missionaries, who were ready and expecting to go forth the present month, could not be sent, in the existing state of the treasury; -and how soon they can be, is now atterly nacertain.

"2. A circular letter is about being sent to the ther thirty clerical missionaries, who have received appointments and most of whom will be ready and desirous to go next autumn, telling them that, according to present indications, they should make their arrangements for remaining in the country at least

"3. On the 20th of the present month, the Core mittee on further consideration of the financial state and prospects of the Board, resolved, That it is their unavoidable though painful duty to reduce the remittances to the missions under the SAND DOLLARS below the recent estimate for the how animating the prospect! coming year, so that the annual expenditure of the Board, including the existing debt, shall not exceed

" 4. At the same meeting the Committee also re solved. That should the average monthly receipts fall short of 19,000 dollars, a further reduction will

be constrained to sympathize with all the missions, and suffer with all. Distressing as the necessity is the reduction can no longer be avoided. God in his holy providence has rendered it our duty and your duty, and it must be made. The reduction from the late appropriation to your mission for the year ending July 31, 1838, is , and the sam

now stands at edge of this retrocession in our work shall rouse the churches to a serious consideration of the subject, so ning in conversation, as I ought to have been? Have So also is Christ's likeness the perfection that by vigorous and healthful acts of self-denial they shall bring a sudden and great accession to our re- people; have I labored as hard, watched as much, character with God. All the powers and affect are not expected to add to it by drafts on the Treasurer of the Board. From the time you receive this letter, and until otherwise instructed by the Com- Over a charge of undying souls, who can slumber? rent has become a pure and peaceful stream. mittee, your annual expenses should not exceed the Paul did not, Christ did not, and shall we? I love mind's moral accordance with God, is the sum above named; and this is designed to cover both the piety that burns and glows, and thrills the soul, kind of bliss. And such likeness brings its your expenses on the ground, and the purchases and wakes it up to many a noble action, to agonizing, into the most delightful harmony of emotion made for you at home. It is a sum total, and the prevailing prayer. All ought to possess it; but espenission will make the best possible use of it. Probably it will be the rate of our remittance to you, with the happy destinies of present and future mil- lowship. Therefore we wonder not that likeness until the missionaries now under appointment are on lions. In view of it, what minister of Christ can Christ was the Apostle's sammary of heaven. their way to their fields. Should your expenses be leave his pulpit, without interceding with God, that "That expression," says Howe, "It doth not suffered to exceed the specified sum, the effect of Zion's watchmen may more and more resemble their appear what we shall be," seems left on purp every thousand dollars most be to detain one of the beavenly King! What head of a family can leave check a too curious and prying inquisitive nissionaries who are now waiting to be sent.

bly bring on litigation, - which will engross the atten- | Singapore missions, each 1,500; the Syrian, 1,750; of Christ may possess a piety and devote the Constantinople, 2,000; the Mahrattas, 3,500; the South India. 4.800; the Ceylon, 5,000; the Sandwich Islands, 5,600; the missions to the Indian said to her mother, "Mama, 1 felt my n tribes, 10,000. It is not necessary to enumerate all the missions which suffer; these will suffice. We 'eet them, if we would obtain the blessing. A tnow, and the churches will know, that these reduc- who can help feeling, when pleading for an tions are effected only by disbanding schools, reducing printing establishments, stopping printing resses, arresting the progress of seminaries, etc.

man, and upon which, more than any other, the fare of the church depends? tc. But then there is no alternative. The Board can remit only what it receives. The community does not, and so far as we can see will not, at preent, furnish adequate means. Your expenses must therefore be reduced, at any sucrifice, to the precribed limits; or greater evils-affecting the credit holy influence will never die. While they reand stability of the Board, the sending forth of misionaries, and your own personal support—will ensue. We humbly hope that in answer to prayer the days entire devotedness to the salvation of men, are: of this severe visitation will be shortened, and that crowning excellencies of ministerial character. great good will be the ultimate result; but it will be good brought out of much evil.

"We fear that a still further reduction will be neessary, before we have seen an end to the present distress; but our waiting eyes are unto God, and yours will be in the same direction."

A letter of this nature could no longer be safely delayed, and the painful reductions required of the misonaries cannot now be wholly prevented. But they may be prevented in part. This lamentably retrograde movement may be arrested. The beloved misionaries may be relieved from the heart-breaking task of undoing what they have done with so much prayer and labor. The necessity of those further reactions, which must be almost destructive to some of the missions, may be saved. The Board, unaided, has no power to do this; nor have the executive cor nittee and o ficers. The responsibility rests upon the churches. They, with the divine blessing, can do it. Only let them realize the importance of the occasion is necessity of immediate action, and that the result is to be attained by every one doing something, though it be but little. Then the grief of the missionaries will soon give place to joy, and they will soon resume

But, it should be fully understood, that, if prompt and special efforts be not made by the patrons of the in regard to each enjoyment, however small, nissions now under the care of the Board, those miscomes from my Father," then I am not sare the issions now under the care of the Board, those missions must suffer distressing reluctions; the more distressing, because, through the blessing of God. hey are now, with few exceptions, in the full tide of dence.

uccessful operation.
Missionary Rooms, June 26th.

MINISTERIAL PIETY.

A third letter on this interesting topic, from Rev. C. Kimbol, Harwich, May, 1837.

I know a minister who took the charge of a thurch, to which for several years the sacrament of the Lord's supper had not been administered. The his thoughts were of us, his heart was with us. scene around was a perfect moral desolation. The Sabbath was profaned; common education neglected, and gaming and drunkengess might be witnessed whose fragrance is breathed around you, and ven upon the Lord's day. Disputes, attended with bitter words and followed by heavy blows, were not hands. He reared its slender stalk, painted unfrequent. The Bible and the house of God were petals, traced its delicate veins. And he did neglected, and profaneness and vulgarity were the mon dialect of the people. The scene was truly appalling; but the hope of the minister was in God. To the cultivation of this hard field he applied himself in earnest, encouraged by the promise, that in due season we shall reap, if we faint not. He felt that the multitude around him must be converted or sink into an endless hell. He prayed in secret, and preached the gospel faithfully in the pulpit and from too much to believe that the great God conuse to house. Opposition did not terrify him, nor stupidity discourage him, nor insult and scofling deter him from his work. Some one must clear away the rubbish, and break up the ground, and having put his hand to the plough, not look back, but sow the good seed and call upon God to give the increase. He taught his church to pray; and a few at least pen by chance; for there is no alternative learned to agonize at the mercy seat. His labors were not in vain. After many prayers and tears and kind of a superintending Providence. There is treaties, and faithful warnings, divine influence descended in a gentle shower, and sinners were converted to God. This season of refreshing was like life from the dead. It gave the church new strength and courage. Revival succeeded revival, and the church increased in piety and numbers. It now con- velopements of God's providential care; "Oth tains three handred members, and the congregation would praise the Lord for his goodness, and is increased to more than a thousand souls. The wonderful works to the children of mea!" Subbath is now sanctified, and has become a day of stillness and devotion. Gambling has disappeared. Intemperance is rare. Order and sobriety have taken the place of profanity and dissipation. The people have steadily advanced in enterprise, and wealth, and intelligence. The standard of common education is elevated, and the cause of Temperance is vigorously sustained. The Bible is read and obeyed, and the tain that the saints should "be like Hun. great objects of benevolence meet a cordial reception. swept a circle embracing all conceivable game ow changed the scene! how delightful the contrast!

devoted and godly ministry? Would a change like This making heaven and likeness to Christ sym this have been produced under a worldly, temporiz- mous ideas, is founded on such facts as these ing, inefficient ministry? Impossible. Under such a Likeness to Christ is the perfection of ministry, Sodom will remain a Sodom still.

taking charge of a small church, and being the instru- Reason and conscience do it fully. The guilty be necessary.

'This reduction was proportioned by the Committee ment, under God, of raising it up to efficiency in the perverse heart is the only dissenter in the unit of the committee ment, under God, of raising it up to efficiency in the perverse heart is the only dissenter in the unit of the committee. among the several missions, and the secretaries were service of Christ! How cheering to that devoted To all rational beings of unperverted moral feel instructed to inform you, that your expenses must by minister, now sinking under the weight of years and there is loveliness in holy moral character, and all means be brought within the assigned limits. This the pressure of exhausting labors, to rest from his beauty will be eminent, just in proportion to its necessity cannot be more painful to you, than it is to toils, with the animating hope of mingling his everus. If the excision deprives you of your right arm, insting thanksgivings to God, with handreds of his heaven is the heauty of holiness. The sants will it deprives us of ours; and see are so situated as to flock brought home to heaven through his instrumentality! And what Christian can contemplate without glory of it. emotion, such an example of pastoral fidelity and success? What minister of Christ will not exclaim in any rational being is conformed, in all that he is a view of it, "O that I were such a man!" And, if does to the position in which he is placed, as a nol such a man, may it not be well to ask the reason, ject of God's moral government; when he is "Why?" Is there not a cause? Have I fasted as his Maker's laws and those of his own moral a often, and prayed as much for my beloved flock, as I demand of him, he reaches the highest point of g . Unless a knowl- ought? Have I been as meek and lowly in heart, as attainable by him. Christ was all this, and his kind and conciliating in manner, as tender and win- when he shall appear shall be like him I panted after God, and longed for the salvation of my ness. It implies the entire harmony of ceipts, a greater sum cannot be afforded you. You and been in all points faithful, as I should have of such a soul are employed in accordance with On a subject like this, who can feel indifferent! abuse have ceased. The turbid and turn

cially they who preach the gospel. It is connected for the pleasures of their most pure and performance of their most his domestic altar, without pleading carnestly for an these unrevealed things. The great God will he "You suffer, dear Brethren, not alone. The increase of holiness and devotion in those who preach his reserves of glory, of love, of pleasure for the The sessions of this year's General Assembly are closed, and the two parties have left the ground in an attitude towards each other which will almost nevitation to the amount of 1,000 dollars; the Smyrna and the two parties have left the ground in an attitude towards each other which will almost nevitation to the amount of 1,000 dollars; the Smyrna and without most earnest supplications, that the ministers are already received into the mausions of g'ery;

responding with the magnitude of the "Prayer ardent opens heaven." A little girl o night." We must not say our prayers merely high, so holy, so pleasing to God, so benefic

Let the young men who are looking forward to sacred ministry, ponder this subject, until their he burn within them; till they form the fixed reso imitate those eminent servants of God, whose prohave opened heaven and shaken the world, and we that strength of intellect is important and learning uable, let them not forget, that holiness of heart

"IT WAS THE GIFT OF A FRIEND

How often is this reason assigned for the high v. attached to some object of little intrinsic worth. H easily understood is the sentiment conveyed in Who seeds to be told that a trifling gift becomes you able when it is an expression of love

And may not the Christian regard all his post sions in this light? Are they not all the gifts friend, his dearest, in one sense, his only Are they not all the expressions of a love mo vent, more disinterested, more perma of any human being? Why, then, does the Ci tian by neglecting this reflection, and receiving "good things" as the gift of accident, deprive

self of so much happiness?
But it will be said, "what are you thinking of, charging such a fault upon Christians ! 1 speaking of Atheists, it would be more to the purp but where will you find a Christian who does knowledge that all his blessings come down from Father of lights?" Am I then convicted of h brought a false accusation? If to acknowled troth in words, or even to feel it, occ stractly, be sufficient, I must submit to the But if it be necessary and proper to believe an objector himself will not be convicted of inadequ conceptions of the doctrine of a superintending Pr

But yet farther. We regard it as an adds reason for esteeming the gift of a friend, when something which he has made; something which exercised his skill and ingenuity. Regarded as product of his activity, it seems like a part of h and is far dearer to us than if he had obtained purchase, or in any other way. Besides, he des it expressly for us; while he was employed up

And is not this, likewise, true, O Christian blessings of your Father in heaven? That beauty gladdens your heart, was fashione it for you. And day after day, he watched its sheltered it from the storm, nurtured its for you. Did you think of this as you it? Did its fragrance become sweeter more levely, as you thought of the Friend who

But, perhaps, this is going too far. Perhap self so minutely with the wants and happiness creatures. Then is it too much to ! heareth the young ravens when they erv; that poor little sparrow falls to the ground without tice, and that even the bairs of your head are a bered. Then must we believe that some things annot believe too fally, too minutely in the d ment so trivial that His love and wisdom did cure it for you; no circumstance so minut was not expressly arranged by Him for you beautifully and graphically describes some of

WE SHALL BE LIKE HIM.

This was enough to satisfy the mind o ble apostle John, of the perfect blessedne "It doth not yet appear what we shall be;" unperfection of the information in resp. points, occasioned no uneasiness. The fact w yet be respecting eternity. The sun was

And, do we not here see the legitimate influence of mament; it was of little consequence about the sh Moral excellence is beauty of the highest kind.

There is much that is delightful in the thought of all in man, that is not fallen, does homogeto

Creator's design concerning them. Pervers

all find a time for tho wandering exiles to asce mean time, what we know e gathered up into this ge ation of loves; the flowing ing love, between the ble lessed God. Unto such dispose and qualify; you it appears a most pleasura

June 30, 1

FOURTH OF

commemorating our indepe be a season of serious refle ratitude and joy. The hi other page, so bright an pensations to a people, as will have elapsed on the cost to be seen, whether, after h solar height," we are to or are destined to further improvement. It would great windlass fly back," nanity; but God is both y f our nation can never the amelioration of mankin It may be profitable, on

he blessings we have rec

been their moral influence. ful people have bardly wait

of spring; they have rather

summer, and like the folia are hung out in the sun blue canvass of the sky. are looking upon us, and cions privileges, and prosp beholding our conduct. W and revelation assures us, th talent or influence, we sh countability. Look then at mercies. Two millions as hained, in the air of free much, as may keep the and thoughts are scattered and price of the common a rinter, the slave is unrefe he streams flow down fr ea, and pass by the negro our fellow beings, float upon from shore to shore and from the commerce of the world, a ly cities and the large tow are so in reality, and are gro and merciless despotism, the prosperity in the planks that t, we have left the sailor v intellectual and religious oam, to sport for a day in the le for a night in the storm,

ding, also rise up to rebuk National Independence. Nor is this all: the church use of self-reproach, and o om God, and reformation, aligious privileges. At this rrassment, many hearts may etings of the day, but no he to gratitude. It were or sings, and to draw a favo is country and that of any or would only be to cause

e solitude of the ocean.

Our national sins, of Sabb

A great improvement has tal the custom of assemb olars, for devotional purpos the moral interest of the da such celebrations are to be he parts of the country. The utary in its influence. The this city, on Tuesday mor pectacle. Several thousan spectacle. Several thousand spected to be present. Addr the youth, and appropriate

PEACE

There has been a great char ince the first organization of een produced almost imper as operated like the leaven hi More than a thousand minis ves to preach as often at 1

Forty eight Theological stude ledged themselves, if they ich the gospel, to present east once a year, to the Conhey may be placed.
A prize of \$1000 has been

may on the subject of peace, res. Adams, Chancellor Kent in essay yet presented has ber

T. Thompson, Jr. brought th gress of Nations " before the husetts at its last session, and y respectable cor ort and four Resolves. next Legislature, through v

Six new Peace Societies have leges and Theological Seminal ce Societies. Of Ladies s ight, active and officient. The publications of the S

erous, and the issues of th aring any previous year. T out one million octavo pag The labors of the Society to abundant than in any fore Beckwith, has devoted the v e; Rev. H. C. Wright, Rev. sk, and the general agent has touths of the year to active Some distinguished friends of

reward; among these are adea Peace Society, Win. ses Brown, and George Bens Little is known of what is do

ess a piety and devotedness co h the magnitude of their work. ent opens heaven." A little girl one

Mama, 1 felt my prayers last ast not say our prayers merely, by e would obtain the blessing. And ling, when pleading for an object so so pleasing to God, so beneficial to which, more than any other, the wel ch depends

g men who are looking forward to the ponder this subject, until their hear n; till they form the fixed resolve, ent servants of God, whose prayer en and shaken the world, and who never die. While they remember tellect is important and learning va not forget, that holiness of heart an as to the salvation of men, are the cies of ministerial character. C.K.

THE GIFT OF A FRIEND," this reason assigned for the high value ne object of little intrinsic worth. How need is the sentiment conveyed in it. told that a triffing gift becomes value expression of love?

Christian regard all his po Are they not all the gifts of st, in one sense, his only friend expressions of a love more fr eing? Why, then, does the Chris ng this reflection, and receiving h

said, "what are you thinking of, fault upon Christians ? If you were ists, it would be more to the purpose; a find a Christian who does not a ill his blessings come down from the

Am I then convicted of having ecusation? If to acknowledge the even to feel it, occasionally and ab ent, I must submit to the charge. ary and proper to believe and fee ther," then I am not sure that the convicted of inadean

We regard it as an addition ng the gift of a friend, when it e has made; something which he and ingenuity. Regarded as the y, it seems like a part of hinse s than if he had obtained in other way. Besides, he designed us, his heart was with us

Father in heaven? That flor breathed around you, and who delicate veins. And he did it ! at it would be yours, he design the storm, nurtured its leveling think of this as you looked upo you thought of the Friend who ha

ve that the great God concerns his with the wants and happiness of ravens when they cry; that not one falls to the ground without his no phically describes some of the de od's providential care; "O that me Lord for his goodness, and for his to the children of men!"

gh to satisfy the mind of the venera of the perfect blessedness of heaven the information in respect to many no unensiness. The fact was cersurbracing all conceivable good. It any darkness the g eternity. The sun was in the firof little consequence about the stars. ven and likeness to Christ synoniunded on such facts as these.

Christ is the perfection of beauty. not fallen, does homage to this fact. ience do it fully. The guilty and the only dissenter in the universe. ngs of unperverted moral feelings, ss in holy moral character, and its ent, just in proportion to its apbsolute perfection. The beauty of uty of holiness. The saints will atthey shall be like Him who is the

is the perfection of honor. When is conformed, in all that he is and n in which he is placed, as a subral government; when he is what nd those of his own moral nature aches the highest point of glery Christ was all this, and his saints, ar shall be like him.

t's likeness the perfection of happihe entire harmony of the moral All the powers and affections employed in accordance with the cerning thom. Perversion and The turbid and tumeltoous terpure and penceful stream. Such a

once with God, is the highest such likeness brings its possessor ghtful harmony of eniotion and acd in the universe. He is qualified e we wonder not that likeness to tie's summary of beaven.

n," says Howe, " It doth not yet sall be," seems left on purpose to and prying inquisitiveness , of love, of pleasure for that fralone awhile, with those who into the mansions of glory; he

time, what we know of this communion may thered up into this general account, the reciproof loves; the flowing and reflowing of everlast se between the blessed soul and its infinitely ed God. Unto such pleasure does this likeness space and qualify; you can no way consider it, but nears a most pleasurable, satisfying thing."

June 30, 1837.

FOURTH OF JULY, 1776.

recurrence of our day of annual festivity, morating our independence as a nation, should a season of serious reflection as well as a time for de and joy. The history of the world presents ther page, so bright and so full of merciful disions to a people, as the sixty-one years which ve elapsed on the coming Tuesday. It remains edar height," we are to "set in a starless night," destined to further advances in the scale of vement. It would seem a pity, to "let the at windlass fly back," after such a triumph of hu-; but God is both wise and just, and the loss our nation can never hinder any plan of his for ration of mankind.

it may be profitable, on such a day, to count up hile the press is groaning with new publications, a thoughts are scattered with almost the freedom price of the common air, upon the sheets of the the slave is unrefreshed by their influence. streams flow down from the mountains to the aters are not for him. An equal number of erce of the world, and building up the princeies and the large towns upon every bay and smouth; these men, although not called slaves. in reality, and are ground down with a cruel reiless despotism, the despotism of sin. Where we, as a people, have been, at the present without commerce? Are not the sources of our | the heart. perity in the planks that walk the ocean, and in the ailors who float upon and guide them? And electual and religious instruction. The sons

tude of the ocean. national sins, of Sabbath breaking, intempealso rise up to rebuke us, on the day of our al Independence.

A great improvement has taken place, within a few in the manner of celebrating the Fourth of Juhe custom of assembling the Sabbath School s, for devotional purposes, has added much to interest of the day. A large number of elebrations are to be held this year, in various of the country. The one at Worcester, it is ety, on Tuesday morning, of the Boston Sabol Union, it is hoped, will be a gratifying icle. Several thousand Sabbath scholars are sted to be present. Addresses will be delivered youth, and appropriate music performed on the

PEACE. sets from the 9th Report of the American Peace

Society, 1837.

There has been a great change of public sentiment, nce the first organization of Pence Societies. It has an produced almost imperceptibly; the principle perated like the leaven hid in the meal. More than a thousand ministers have pledged them-

Farty eight Theological students at Andover, have niged themselves, if they shall be permitted to

the gaspel, to present the cause of pence, at

once a year, to the Congregations over which A prize of \$1000 has been proposed for the best as on the subject of peace, to be awarded by Ex Adams, Chancellor Kent and Daniel Webster; say yet presented has been deemed worthy of

Thompson, Jr. brought the subject of a "Conof Nations " before the Legislature of Massasetts at its last seasion, and it was committed to a espectable committee who presented an extendet and four Resolves, which were referred to text Legislature, through want of time for imme-

new Peace Societies have been formed in Coland Theological Seminaries; and two Ladies Societies. Of Ladies societies, there are now etive and efficient.

publications of the Society have been more ous, and the issues of them much greater than any previous year. The distributions have ed 40,000 books and tracts; equal in amount it one million octavo pages. labors of the Society's Agents have been

bundant than in any former year. Rev. Goo. with, has devoted the whole year to the ser-Rev. H. C. Wright, Rev. Wm. Ely, Rev. Geo. and the general agent have each devoted seveaths of the year to active labors, with success. eward; among these are John Revans of the Peace Society, Wm. Watson of Hartford, s Brown, and George Benson.

all find a time for those that are yet pilgrims and Societies; but it is a pleasing fact, that the Spirit of Wales, with the most gratifying success. Great mulandering exiles to ascend and enter too. In the Mediation is abroad; that difficulties between France and Switzerland have been adjusted by the intervention of the King of Great Britain; and that Russia has sent her diplomatists to England, to enquire whether a way cannot be found out to prevent the further effusion of blood in Spain.

The Bureau of the Society is removed to Boston and a corresponding change of officers has been made. The funds of the Society have been increased beyond any former year, notwithstanding the failure of some pledges of \$100 each, and many of a smaller amount through the pressure of the times. Funds are wanted to put a peace tract in every man's house through the country, once a year; to support agents who shall preach at least once a year in every pulpit of the land; and ultimately to send out clergymen and laymen to address the churches and public in ween, whether, after having "soared to such a Europe. This ought to be done, and can be done, and will be done, whenever the Christian public shall awake to the magnitude of the object, and put forth its energies.

SABBATH SCHOOLS. Aversion to self-denying effort, is another deficier cy, which greatly diminishes a teacher's influence over his class. The time occupied in giving instruche blessings we have received, and to ask what has tion, on the Sabbath, is, in general, barely sufficient heir moral influence. The energies of a yeuth- to attend to the lesson. If the teacher never sees his anle have hardly waited for the tedious hours scholars at any other time, he cannot gain access to spring they have rather leaped upon the noon of their hearts individually. Yet, if he would be emier, and like the foliage of earth, our trophies nently successful, he must enter into their feelings, hung out in the sunshine, and painted on the become acquainted with their peculiarities, and so encanvass of the sky. The nations of the earth tirely secure their confidence, that they will disclose oking upon us, and He, who gave us these pre- to him all their hearts, so far as regards their personprivileges, and prospered our efforts, is also, al feelings, on the subject of religion. To accomplish Melding our conduct. We know, for reason teaches this, he must visit them, and converse and pray with tion assures us, that for every particle of each one by himself; and he must persevere in this of ar influence, we shall be held to a strict ac- course, till he has accomplished his object. But such Look then at our abuse of power and a course of duty requires so much sacrifice of time, Two millions and a half of slaves are yet and so much moral courage, that few teachers can be ned, in the air of freedom, and taught only so found, who thoroughly carry it out. Yet, no one uch, as may keep them ignorant of their rights. need wonder at his want of success, who neglects

this kind of effort Resting satisfied with indirect efforts, is also an other great practical defect. What farmer would ever expect a crop, by spending his whole time in improving his farm, preparing the soil, preventing the and pass by the negro's hut, but the pure and growth of weeds, and securing the best seed, without ever actually putting his seed in the ground? Or how beings, float upon the waves of the ocean, what builder would employ his whole energies in prethere to shore and from sea to sea, carrying on paring materials, levelling his foundations, and enclosing his grounds? Yet, might they as well expect success, as that we should expect to succeed in the conversion of souls, by the mere indirect efforts of example, general influence, and abstract truth. There must be a directness and point to our instructions and conversations, if we would reach the conscience and

Neglect of thorough preparation, is another great minds to the perception of truth, our own minds must be disciplined to vigorous exercise, and we must be disciplined to vigorous exercise, and the must be disciplined to vigorous exerc and prevailing deficiency, on the part of teachers. as have left the sailor to perish, almost without To be able to impart instruction; or to lead other to sport for a day in the sunshine, and to strug-come thoroughly acquainted with the subjects we at-tempt to teach. This must be understood as indisor is this all; the churches of Christ have much that the soul becomes deeply interested, and brought of self-reproach, and much need of forgiveness into communion with the truth, so that it appears a ied, and reformation, in view of their civil and living reality to the eye of faith. If we would be ins privileges. At this time of commercial emgratitude. It were easy now, to recount our sion, which does not exist in our own minds. The egs, and to draw a favorable contrast between teacher, therefore, who goes before his class, without ntry and that of any other nation; and to do feeling a deep impression of the truth he is to comhadd only be to cause our hearts to leap for joy, municate, upon his own soul, cannot expect success. were born in such an age and in such a Their conversion, so far as his influence is concerned,

A NATIONAL GIFT.

would be a miracle.

The enterprising Executive Committee of the American Temperance Union are preparing a document, embracing all the prominent and well established facts, sustained by eight years experience in this country in relation to the temperance cause. will attract much attention, and be highly This is especially designed for circulation in Great in its influence. The meeting at the Odeon, Britain. The emigrants from that country are the in the United States. They are pouring in upon us at the rate of 100,000 per year, and in most cases unaffected by the temperance reform, as they have been ignorant respecting it till their arrival. The venders of all tribes of alcoholic stimulants in this country find their principal customers among this class, and from this class therefore, are the ranks of drunkenness filled. To give greater namer to the townstance reform in England, is therefore, to increase it here. Hence the project of the work in question. It is proposed to place a copy of it in every family in Great Britain, amounting to about four millions. The British government have signified it shall be received free of duty. An appeal is made to the liberality of from the Church, by Mr. Bigelow, of Walpole; Adddess to the Church and Society in Medfield. Rev. Mr. Smalley, of Franklin, offered the Introductory Prayer; Sermon, by Dr. Woods, Theological Seminary, Andever; Lowis: Charge, by Mr. Ide, of Medway; Fellowship of the Church, by Mr. Bigelow, of Walpole; Adddess to the Church and Society in Medfield. Rev. Mr. Smalley, of Franklin, offered the Introductory Prayer; Sermon, by Dr. Woods, Theological Seminary, Andever; to the Church and Society in Medfield. Rev. Mr. Smalley, of Franklin, offered the Introductory Prayer; Sermon, by Dr. Woods, Theological Seminary, Andever; to the Church and Society in Medfield. Rev. Mr. Smalley, of Franklin, offered the Introductory Prayer; Sermon, by Dr. Woods, Theological Seminary, Andever; to the Church and Society in Medfield. Rev. Mr. Crosby, of Charlestown; Charge, by Mr. Ide, of Medway; Fellowship of the Church, by Mr. Bigelow, of Walpole; Adddess to the Church and Society in Medfield. Rev. Mr. Crosby, of Charlestown; Charge, by Mr. Ide, of Medway; Fellowship of the Church, by Mr. Bigelow, of Walpole; Adddess to the Church and Society in Medfield. Rev. Mr. Crosby, of Charlestown; Charge, by Mr. Ide, of Medway; Fellowship of the Church, by Mr. Bigelow, of Walpole; Adddess to the Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Charge, by Mr. Ide, of Medway; Fellowship of the Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Church and Society in Medical Rev. Mr. Crosby, of Charlestown; Church and Societ the friends of Temperance in America in behalf of this object. Donations will be received by any member of the Executive Committee, one of whom is

John Tappan, Esq. of Boston.

As England is making most profuse donations of her paupers to this country, we think the present of the document in question would be a very kind way of returning good for evil; especially as the value of her gifts to us is likely to be so much increased by such generosity. We cordially commend the measure to all the friends of temperance and humanity.

one distinguished friends of peace have gone to pared, praying for the passage of an act declaring the

The Temperance Reformation is proceeding in Dunbaston, N. H. June 19, 1857.

titudes of the laborers in the quarries in that kingdom, are heartily entering into it, and we are experiencing its beneficial effects.

A recent letter from a British officer in India informs us that Temperance Societies are springing up at almost every station. Many commanding officers

This philanthropic institution has extended its adlina, (5) Georgia, (9.)

itutions in this country, except that of Kentucky;

gives them confidence in their own resources; en-

INSTALLATIONS.—Rev. MARK TUCKER, D. D. was installed Associate Pastor of the Beneficent Congregational Church, Providence, R. I. on Wednesday, June 21st. Invocation and Reading of the Seriptures, by the Rev. Mr. Blodget, Pawtucket; Introductory Prayer, by Rev. N. Adams, Boston; Sermon, by Rev. Cyrus Muson, New York; Installing Prayer, by Rev. Mr. Dumont, Newport; Charge to the Pastor, by Rev. A. Boies, Boston; Right Hand of Fellowship, by Rev. Mr. Torrey, Providence; Concluding Prayer, by Rev. Dr. Yates, Schenectady, New York.

The very harmonious settlement of Dr. Tuck-The very harmonious settlement of Dr. Tuckr in this large and influential Congregation, is high-ranspicious to the cause of evangelical piety in the tate of Rhode Island.—Com.

The Rev. CHARLES WALKER was installed June 21, 1837, over the Second Congregational Church and Society in Medfield. Rev. Mr. Smalley,

On Thursday, the 15th inst. Rev. Tertius S. Clark, late of Haddam, Ct. was installed over the Congregational Church and Society in Stockbridge. Rev. Edwin W. Dwight, of Stockbridge, made the Introductory Prayer; Rev Dr. Hawes, of Hartford, preached the Sermon; Rev. Dr. Shepard, of Lenox, made the Installing Prayer; Rev. James Bradford, of Sheffield, gave the Charge to the Pastor; Rev. Dorus Clarke, of Springfield, gave the Right Hund of Fellowship, and Rev. Cyrus Hudson, of Curtisville, offered the Concluding Prayer.

TEMPERANCE ITEMS.

The plan of dispensing with aident spirits on board teamboats on the Mississippi works well. This is seen in the fact that numbers have expressed a willingness to pay advanced rates for freight and passage in temperance boats, rather than trust their lives and property on board of rum-selling boats. Nine tenths of the hurrible disnsters which have occurred on that river are justly attributed in part, or entirely to the influence of rum.

A South Western Temperance Convention was held at Natchez on the 15th of April. Among other important and spirited resolutions, "It was resolved, That it is the sense of this Convention that total abstimence from all that can intoxicate, as a beverage, is the only safe and philosophical ground in relation to Temperance," &c. Another Convention is to be held at New Orleans, 18th Jan. 1838.

The young men of New Hampshire are coming up nobly to the sid of the Temperance cause. A memorial to the Legislature of that State has been prepared, praying for the passage of an act declaring the unlawfulness of selling ardent spirit and wines, in towns which instruct their selectmen not to grant license for this purpose.

The Temperance Reformation is proceeding in the Temperance Reformation is

Foreign.

THE EARTHQUAKE IN SYRIA.

at almost every station. Many commanding officers of regiments have set a noble example, and are using vigorous efforts to suppress intemperance. Their exertions, however, are greatly hindered by that master stroke of wretched policy, the serving out of two drams per day, as spart of each soldier's ration. The writings of Dr. Beecher have accomplished great good in the temperance cause in India. Some of them have been reprinted there.

The Permanent Documents of the American Temperance Society have been translated into the French, German, Dutch, and Swedish languages, and are now beginning to be extensively circulated in Europe. H.

NEW PUBLICATIONS.

Twenty First Report of the Directors of the American Asylum at Hartford, for the Eincation and Instruction of the Directors of the American Anylum at Hartford, for the Eincation and Instruction of the Directors of the American Anylum at Hartford, for the Eincation and Instruction of the Directors of the American Anylum at Hartford, for the Eincation and distressing indicate districtions of the Directors of the American Anylum at Hartford, for the Eincation and distressing indicate the content of the American Anylum at Hartford, for the Eincation and distressing indicate the content of the American Anylum at Hartford, for the Eincation and the immediate neighborhood are concenned, very small distressing indicate the course in to use from the courty north, are awful distressing indicate the content of the American Anylum at Hartford, for the Eincation and the immediate neighborhood are concerned. Very small solutions, and threatened as with immediate destructions. The permanent of the American Temperature to the translated into the French, the Rev. John F. Lanneau, dated Jerusales and Angusta day (The Rev. John F. Lanneau, dated Jerusales and Angusta day (The Rev. John F. Lanneau, Twenty First Report of the Directors of the American Asylum at Hurtford, for the Elucation and Instruction of the Deaf and Dumb, May 13, 1837.

and the humanican and gonormous are concentrated with the content of the American and Juny 18, 1847.

Instruction of the Deaf and Dumb, May 13, 1837. ancient capital of Samaria, Nazareth Tiberias, and This philanthropic institution has extended its advantages the past year to 133 pupils. Of these 21 are supported by their friends, one by hunself, 3 by the Asylum, and the remainder by the Legislatures of Maine, (11) New Hampshire, (15) Vermont, (14) Massachusetts, (41) Connecticut, (13) South Carolina, (5) Georgia, (9.) lina, (5) Georgia, (9.)

The instruction of the Asylum is committed to Mr.
Lewis Weld, Principal, and nine assistants. Its receipts and expenditures, somewhat exceed £34,000.
The term of instruction has hitherto been four years.
The Board have resolved that it ought henceforth to be five years, the lowest limit assigned by all similar institutions in this country, except that of Kentucky; sider as seat upon them for their sins. And yet, poor institutions in this country, except that of Kentucky; while many of the institutions in Europe extend it to six, eight or nine years.

The manual labor department proves a source of great improvement to the pupils. The avails of the work performed have paid the expenses of stock, supervision and instruction, and left a balance of about \$150 in favor of the Asylum. Beside this, it facilitates the management of the pupils; exercises their ingenuity; developes their bodily powers; operates favorably on their health and advancement in study; gives them confidence in their own resources; en-

gives them confidence in their own resources; encourages proper feelings of independence, and often leads to plans of usefulness, toward parents, friends, and community.

The Report furnishes a particular and very satisfactory account of Julia Brace, the unfortunate girl who in addition to the privation of hearing and speech, is also deprived of sight; and of two other similar cases. The whole document is highly interesting as a decrease in the time when it will occur. The predict another and a more severe one, but they are not wanted as to the time when it will occur. The predict another and a more severe one, but they are not wanted as to the time when it will occur. The predict another and a more severe one, but they are not wanted as to the time when it will occur. The predict another and a more severe one, but they are not a true to the time when it will occur. The predict another and a more severe one, but they are not a true to the time when it will occur. The predict another and a more severe one, but they are not a true to the time when it will occur. The predict another are to the time and the predict another and a more severe one, but they are not a true to the time. The whole document is highly interesting, as a developement of God's mysterious Providence, and man's high duty toward his afflicted fellow man. S.

Birlical Repository.—The 27th number of this publication will be issued to-morrow, July 1st, by Gould & Newman, New York, Perkins, & Marvin and Crocker & Bewster, Boston.

Missionaries at Singapore.—The Glote publishes a correspondence between Mr Balestier, the American Consul at Singapore, and an agent of the Missionaries of the Board of Foreign Missions at that place, from which it appears that the latter have resolved to fit up the room formerly occupied by the Malay School, for the accomodation of sick American sailors, and have notified the Consul that the Mission will receive such sailors as he may think need medical advice and assistance, and take care of them without charge.—Daily Air.

ECCLESIASTICAL.

Teaster D. D.

Teaster D.

Tea less cursing and swearing, until my heart sickened within me. Immediately after the earthquake I look within me. Immediately after the earthquake I look-ed out to see what effect it produced upon this mixed and thoughtless throng, and whis surprised to find them apparently indifferent, and as boisterous as ever. I sometimes almost feel that the people are given over to work all manner of wickedness with gre to fill up their cup of wrath. The inhabitants of Jerusalem are wicked to a proverb, and yet they are vainly trusting to the fact of their residing in the Holy City, both for their temporal and eternal safety. Oh, for a heart to weep as the Saviour did over this once favored spot, and to pray and labor more for the sal-

vation of these perishing souls." The Rev. J. F. Lanneau, in a letter dated Jerusa-28th Feb. snys:

"I have recently sent home several letters detailing the particulars of the carthquake of the 1st Jan. of this year, which has destroyed hundreds of towns and villages, and thousends of lives a few miles north of Jerusalem. I shall soon send some more heart rending accounts of this awful catastrophe. May the Lord

necounts of this awful catastrophe. May the Lord preserve us from his threatened judgments!

"At present we have with us an Arab from Safet, named Tannoos, who was one of the few saved in the total destruction of that large and wealthy town. His wife and 3 children were buried under the ruins of his house, while hinself and oldest son were providentially preserved. He is anxious to connect himself with our mission, and I may probably employ him as an Arabic Tacoker, as the one I have had is a poor substitute for an Instructor in this difficult language."

[Partieston, (S. C.) Observer.

Domestic.

Indian Movement.—The brig Angora from Tampa Bay last evening, brings intelligence from that place to the 7th inst. The commander at that post, not-withstanding the strict military orders which have been promulgated and apparently enforced, has again been saidy deceived by the "red skins," nearly two hundred of whom, with Micanopy at their head, having taken leave of their guardians, the U.S. Troops, on the 3d mst., carrying with them nearly double rations, (which they cunningly drew in the morning) and all the ammunition and arms which they were daily permitted to use for the purpose of hunting. A party of cavalry was despatched in search of the runaways, who, after travelling twenty miles into the interior, returned without discovering any trace of the fugitives. It is said that Powell has been the prime mover of this operation, and if such be the fact, and we can see no reason to doubt it, a few more millions will be expended in an arduous and unprofitable warfare, before these hardy and stern sons of the forest can be induced to abandon their old hunting grounds. can be induced to abandon their old hunting grounds.

[New Orleans bulletin.

Stare Case in Connecticut.-Chief Justice Wil-Slare Case in Connecticut.—Chief Justice Williams, of Connecticut, lately pronounced judgment, after taking the opinion of the Supreme Court of Errors, in the case of a female slave, who had been brought from a slave holding state by her master, to Connecticut, for a temporary residence, with an intention of returning. The slave had been brought before the Court on a writ of habeas corpus. The judgment of the Court was in concurrence with that lately given in a similar case by Chief Justice Shaw, in this State, that the slave being brought by her master into the state, became thereby entitled to her

iberty.—Daily Ade.

The Pres Blacks.—It is said there are in Philadelphia 14 respectable congregations of colored people. They own several churches that are worth from \$25,000 to \$50,000 each. The whole amount of their public property in churches, school-houses, and burial-grounds, exceeds \$200,000, of which the greater part has been paid for by themselves. Several pay schools are supported by them. About 60 beneficent societies do much to provide for the sick and the helpless, and for the burial of the dead, paying for these objects from \$8,000 to \$12,000 a year. Not a colored person, of any respectability, however poor, is buried at the expense of the poor funds in Philadelphia. In New York there are 6 or 8 churches with beneficent societies, and schools, and other useful mental provides for the sick and the helpless, and for the burial of the dead, paying for these objects from \$8,000 to \$12,000 a year. Not a colored person, of any respectability, however poor, is buried at the expense of the poor funds in Philadelphia. In New York there are 6 or 8 churches with beneficent societies, and schools, and other useful institutions.—Gambier Obs.

Where temperature and the church with high the high exception of the happiness; and the church with high member, and one of its height the payer to see years of a strong and vigorous mind, of a pure taste decision of Character, she was well qualified to the stand elevated views, of an atom of elevated views, of an atom of clusters, she was well qualified to the stand mother it may be true years, of a valuable member, and one of its height and nother than the respectability of a strong and vigorous mind, of a pure taste decision of Character, she was well qualified to the best was colored views, of an atom of clusters, who happy leaves of energy and decision of character, she was well qualified to the best was colored with an atom of the true was well qualified to the best was only and elevated views, of a strong and vigorous mind, of a pure taste and mouter it any better,

An Interesting Fact .- Edward Mitchell, a colored An Interesting Fact.—Edward Mitchell, a colored man, was brought from the South by President Brown of Dartmouth College. He soon indicated a dasire for mental cultivation on being brought within its influence at college. He was prepared for entering the Freshman Class, was received as a regular student, and went through all the classes to a full and honorable graduation. He was uniformly treated with respect by his fellow students throughout the course. He was graduated in 1828, and is now a settled patter of a Baptist church in Vermont. It is refreshing to meet such a fact—it should be mentioned in honor of Dartmouth.—Emancipator.

American Citizen in a British Jail.—Not long since we published an account of the apprehension of a Mr. E. S. Greely, by British authority, for being found taking the census of Madawasca. He was carried to Woodstock, where a Province High Sheriff discharged him. Greely returned and again commenced counting noses. These facts were then represented to Sir John Harvey, Governor of New Brunswick, who ordered Greely to be again arrested and thrown into Frederickton Jail. Mr. Greely writes from the Jail to the Penobsect County Commission. from the Jail to the Penabscot County Com ers, by whom he was employed to take the census of Madawasca, that he is treated as well as the nature of his situation will admit.— $Be/fast\ Journal$.

Letter from Bellevue.—A correspondent of the Boston Herald, in writing from this city, says, that the keeper of the Poor House, in reading one of the letters handed him to be deposited in the Post Office,

retters manded min to be deposited in the Post Office, found the following remarkable passage:

" We are living in a PALACE—have nothing to do—plenty of food, and are treated like PRINCES—America is the country. Come out yourself, AND FETCH ALL YOUR FRIENDS. OUR RESIDENCE. DENCE IS ON THE BANK OF A BEUATIFUL RIVER."—N. Y. Messenger.

A minister of the gospel of this city, in a late ad-A minister of the gospel of this city, in a late ad-dress from the pulpit, remarked:—"It may surprise you when I inform you that sixty four thousand Romanists, under the several priests, have recently gone to Indiana with a view to locate and establish a colony there. If any should doubt this statement, I am able to prove it by the testimony of the Rev. Wil-liam Thornton of Baltimore, who dined with the priests on their way, and saw a number of their fami-lies, wagons, &c.—Baltimore Observer.

Rioters Apprehended .- We learn that five Amer cans were taken into custody on Friday night, and will be examined on Monday, on a charge of participation in the riot of Sunday, 11th inst.—Transcript. Beware of Dogs.—A dog who was following a rease and ashes cart, became suddenly rabid and bit we persons in the vicinity of Pevonshire street, on aturday. The dog law should be rigorously enforceed. It is disgraceful to our police, that it is so impro-dently disobeyed.—ib.

Death Incident to Crime.-Early on Saturday Death Incident to Crime.—Early on Saturday morning, a negro entered the cabin of a vessel, lying at T wharf, and attempted to steal the Captain's watch. He was detected in the act, dropped the watch on the cabin floor, and fled. The Captain pursued and caught him. The negro escaped from him, jumped overboard and swam to the Eastern packet pier. He was followed by a boat, but disappeared under the pier and was shortly after found. seared under the pier and was shortly after found owned .- Transcript.

AMERICAN EDUCATION SOCIETY.—The regular markets Meeting of the Board of Directors of the American Education Society will be held at the Roman of the oriets, Board, on Wednesday the 12th day of July, 1837, 1.0 o'clock A.M. An Examining Committee of the

ord will attend at the same place on Torona, the decing, it 3 octors P. M. for the eventuring of actions who shall apply for the patronage of the Society.

By order of the Hoorl,
2 w. William Conswell, Secretary. 2w. William conserved will hold it.

The Enex South Conference of Churches will hold it.

The action—the neutrofenries of the several association to Mer-

The Early Some inconversaries of the several associations extracting—the nonversaries of the several association at thristian Benevolence under its patrionage—at the Meritaglions of the Rev H. G. Park, in South Denvers, on the second Wednesday, the 12th of July. Extracts will commence in public at 8 o'clock A. M. Jas. F. McKwax.

To affeld, June 26, 1127.

29. Cleck.

The Salem and Fierinity Association will need at the noise of the Rev Mr. Sawyer, in Singus, on Tocolay, Ju-y 4th, at 9 actork A. M. S. M. Woncesyen, Seebe, Salem, June 28, 1837.

The Suffidt South Association will meet at the house of Rev. C. Marsh, West Rosbury, on Westnesday, July S. a. Bores, Scribe. Boston, June 21, 1837

MARRIAGES.

he desires, Mr. Evern, wife of Mr. Wen. W. Relevant 25.
In Bolliam, Miss And Louise, doughter of Thes. W.
Storrew, Esq. of New York, 27.
In Marbielmed, Joshus Prenties, Esq. 23, an officer of the revolution, and the cidest inhabitant of that town.
Died in Frantisgham, 125 hind. Miss Kirry Rice, aged to remain character, which show still be the distribution of the distribution of the revolution, and the cidest inhabitant of that town.

Miss Rice had been by professions of the restaure character, which show still peculiar harder. She was meek and lowly in least. Few have inhabed, in this respect, moved in a nove than ordinary degree, decision and energy of character. This happy continuation of decision and energy of character. This happy continuation of decision and energy of character. This happy continuation of decision and energy of character. This happy continuation of decision and energy of character. This happy continuation of the cart. She loved them. And in the performance of these duties she was eminently further with a pure heart foreach. She was the image of thries,—the love of truth and kollines, to the contreasure of the con

sand (riends, while they moorn toel loss, and rejoice in her gain.

May follow in the steps she tred,

May follow in the steps she tred,

Died as Grafion, June 10, Mrs. Sunawam Baronam, wife Capt Charles Brigham, and daughter of the late Dearen Nicholas Hapken, of Ushridge, aged 26. Few hore possessed a character which has honored every relation in life as mach as Mrs. Brigham. In her death, a large circle of relatives and friends have anstained an irreprashle loss. Her hushad is herented of an affectionate companion; her children of the best of mothers; her brothers and sisters of doc, who ever remembered them with affection and in terest; her other relatives and friends of a friend, who at terest; her other relatives and friends of a friend, who at

NEWS FROM MISSIONARIES.—A brief note from Rev. H. Cherry of the missionary reinforcement to Southern India, dated March 13, on board the ship Saracen, off Ceylon, four of five day's sail from Madras, reports "All well." freedom. She was accordingly ordered to be set at liberty.—Daily Adv.

The Free Blacks.—It is said there are in Philadelphia 14 respectable congregations of colleged people. They own several churches that are worth from chevracters, she was wonnected their happiness; and the church with she was connected the was connected their happiness; and the church with she was connected the was connected

"that blissful shore,
Where tempests never heat, or billows rost."-Comm

NEW BOOKS.

STER, 47 Weshington street,
Incidents of Trees in Expir. Arabin Petran, and the
Holy Land; by an intercent, with a Map and Engravings, in two vide. View of the state of Europe, during
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NEWCOMB'S FIRST QUESTION BOOK.

In Direchester, Mr. Win, K. Anthony, to Miss Sarah M. Benckett.

In Holden, Mass, June 20, Mr. Win, A. Holland, of Boston, to Miss Strack Mr.

In Holden, Mass, June 20, Mr. Win, A. Holland, of Boston, to Miss Strack Cheme, of His.

In Therefore, Mr. Ezra Kendail, of Boston, to Miss Missinda Participe.

DEATHS.

In this city, Mrz. Polly K. wife of Mr. Samuel Kendail, agold 43—Annos W. son of Mr. Thomas Reed 12—4th Friday artermon, Mr. Enon Beiggs, Proprietor of the Mechanic's Reading Room, 36.

Reading Room, 36.

In Milton, Mr. Joshua Ward, \$2, a revolutionary soldier.

In Milton, Mr. Joshua Ward, \$2, a revolutionary soldier.

In Milton, Mr. Joshua Ward, \$2, a revolutionary soldier.

In Milton, Mr. Joshua Prenties, Enq 93, an officer of the revolution, and the oldest inholitant of that town.

Published Weskley, at the Officer of the Recorder, No. 11, Cornhill—Price One Dollar a gear.

From the New-York Mirro

BY C. F. HOFFMAN. "LET THERE BE LIGHT!" The Eternal spoke And from the abyss where darkness rode, The earliest dawn of nature broke, And light around creation flow'd. The glad earth smiled to see the day,

The first-born day came blushing in; The young day smiled to shed its ray Upon a world untouched by sin. Let there be light!" O'er heaven and earth,
The God who first the day-beam pour'd,

The tood who first the day-beam pour Whispered again his fiat forth,
And shed the gospel's light abroad.
And, like the dawn, its cheering rays
On rich and poor were meant to fall,
Inspiring their Redeemer's praise
In lowly cot and lordly hall.

Then come, when in the Orient first
Flushes the signal light for prayer;
Come with the earliest beams that burst
From God's bright throne of glory there.
Come kneel to Him who through the night
Hath watched above thy sleeping soul,
To Him whose mercies, like his light,
Are shed abroad from pole to pole.

Cause of Seamen.

BOSTON SEAMAN'S FRIEND SOCIETY. We have received a copy of the ninth Annual Re port of the Board of Directors of the Boston Seaman's Friend Society. It is an interesting pamphlet, and contains much valuable matter in relation to the efforts which have been made in this city for the intellectual and moral improvement of seamen. A flattering account is given of the boarding-house known as the "SAILOR's HOME." We make the following extract from this part of the report.

The packet ship Switzerland, Capt. Hunt, which sailed from this port last November for Charleston and Havre, shipped nearly all her crew from the Sailor's Home. Much anxiety was felt to know what would be the result of their conduct. Some of them professed to be Christians. All of them were professedly temperate. They were going to a southern nort. ev were going to a southern port. it was known every art would be to induce them to abandon their ship. They would be exposed to all those influences which drown the souls of seamen in perdition. But drown the souls of seamen in perdition. But the good ship Switzerland returned in due seathe good smp Switzerland returned in due sea-son with all her crew except two, who were honorably discharged in Charleston. The Pres-ident of your Society addressed a letter to Cap-tain Hout, containing several questions, to which the following answer was received.

" Boston, January 3, 1837. ter was handed me this morning, making a few inquiries concerning the crew of the ship Switzerland. In answer to the same, it is with ranguries concerning the crew of the ship Switzerland. In answer to the same, it is with pleasure that I can say, without exception it was the best crew I ever commanded. Ineversaw so much peace and harmony on board of a ship. On my arrival at Charleston, the landsaw so much peace and harmony on board of a ship. On my arrival at Charleston, the landlords endeavored to entice them away, but they could not succeed. I heard one of my crew tell one of them when they wanted to make a change they would come to them, but now they did not wish to see him nor any of his gang. I was often told in Charleston by the merchants, it was a pleasure to come along side of the Switzerland, for every man appeared to be at work and no noise. And although two dollars and fifty cents and three dollars per day was given for riggers, still not a man was absent an hour from duty. In Havre it was the same.—On Sunday, when other ship's crews were seen intoxicated, the crew of the Switzerland were dressed clean and reading on board of their ship. I cannot say too much in their praise, and hope I shall be as fortunate the next voyage.

"In answer to your questions, 1st, I never saw or heard of the crew drinking a drop of liquor. Before leaving Havre each man sub-scribed a portion, and bought a quantity of su-gar and chocolate, that they might have some-thing warm at daylight.

gar and chocolate, that they might have some-thing warm at daylight.

"2. I believe the crew always paid attention to their Bibles. I have often heard them read-ing and singing in the forecastle, but the duty of the ship was never interrupted.

"3. My firm opinion is, that if the mer-chants would patronize these houses only, and even give extra wages, there would be an im-mense saving of property and lives; for the merchants little know what a captain has to suffer when he has a miserable crew on board of his ship. of his ship. 4. Every man was obedient and respectful

to myself and officers; and took as much interest in the ship as ourselves.

"5. I never heard a man express a wish to

leave the ship except two, whom I discharged to go as mates. I have not had any laborers on board of my ship, and I have no doubt I have saved more than 150 or 200 dollars by naving good men.
"I have not the least doubt that if the mer-

chants would select their crews from no other than the temperance houses, in a short time all these miserable landlord houses would be closthese miserable landlord houses would be clos-ed. To finish, I must say that my crew have all regarded the lesson their pastor gave them before leaving Boston. I hope I shall always be able to get a crew from the same house. " Respectfully, your obedient servant.

"Respectfully, your obedient servant.

"CHARLES HUNT."

About this time your Agent received a letter from the Rev. Mr. Sawtell, the preacher to seamen at Havre, in which, when speaking of the same crew, he says, "My heart has been greatly cheered in the acquaintance I have formed with the crew of the Switzerland. They have, since in this port, recommended the religion they profess, by their conduct, and walked worthy of their high vocation. When such crews sail from our ports, we may safely give them letters of commendation, 'saying, these are our epistles, written in our hearts, known and read of all men." The Lord hasten the time, when every vessel that sails shall be manned with such men.—Then will the highway of the Lord be prepared for the speedy edemption of the world."

of man's accountability tohis God, and of future rewards and punishments, "a hereafter." He not only professed to be an infidel in theory, but appeared determined to carry out his principles, and with a bold, undaunted front, exhibit them in practice. Being the master of a public house, he was surrounded by men exactly suited to his taste and habit of thinking. In their company, he would spend whole nights netly suited to his taste and habit of thinking. In their company, he would spend whole nights in riot and dissipation, cheering their hearts and strengthening their hands by his profanity. At one time, a Mr. B.—w, who was in the habit of frequenting his house, was taken sick. The hand of God was laid heavily upon him, and it was thought he must die. His stout heart began to fail; and as eternity appeared to draw near, and yet nearer, his fears increased, till he could conceal them no longer. In the bitterness of his soul he cried to God for mercy; and promised, that if spared, he would merey; and promised, that if spared, he would repent, and live a different life. In the midst of his agony, his old friend Mr. M. called to see him. Here Mr. M. had a solemn warning

of his agony, his old triend and a solemn warning see him. Here Mr. M. had a solemn warning —but alas! it was rejected.

Mr. B.'s prayers were answered; he was spared, and he sought and found the favor of God. Soon after his illness he met Mr. M. who accosted him in his usual profane manner: "Well, B. you was d—d fraid of dying." Mr. B. solemake realized.—"M. if you ever see Well, B. you was d—d fraid of dying." Mr. B. solemnly replied,—"M. if you ever see eternity as I saw it, you will be afraid too." There the voice of warning was repeated: and happy would it have been for him, if he had then followed the example and advice of his friend; but the warning voice was again slighted, and he only laughed and ridiculed Mr. B. for hairs of fail. for being afraid to die, without an interest in that Saviour which he had determined to re-ject and despise. It was not long however, be-fore Mr. M. was called to tread the dark valley fore Mr. M. was called to tread the dark valley alone, and his boasted courage was brought to the test. What follows, will be, as much as possible, in the young lady's own words. She says: I was on a visit to a friend, who lived in the same neighborhood with Mr. M. While there, his wife sent for my friend and myself to spend an afternoon with her. The invitation was accepted. On our way to the house, my friend told me that Mr. M. was in the last stage of consumption, but I was not aware of his friend told me that Mr. M. was in the last stage of consumption; but I was not aware of his sentiments or state of mind until I saw him. We were politely received by his wife, and she introduced us to her husband. When we entered, he was seated in the centre of the room, with a small table and pillow before him, on which he was leaning for support. The afternoon was very warm, and the windows were raised to admit all the air that could be procured, and yethewas evidently laboring for

were raised to admit all the air that could be procured, and yet he was evidently laboring for breath, and the first impression made upon my mind, by his appearance, was, that he could not be long in this world.

My friend asked him several questions respecting the state of his health, all of which he answered in an evasive reluctant manner, as though the subject was not very pleasing to him. He said he was "rather poorly," but that he should soon be better. In a few minutes he requested his wife to lead him jut a the her. that he should soon be better. In a few minutes he requested his wife to lead him into the barroom; "for," said he, "it will amuse and divert my mind." After he had taken some brandy and water, Mrs. M. supported her trembling, dying husband, while he tottered to the place where he had held his nightly revels; his chair and nillow were carried after him. chair and pillow were carried after him, he was seated according to his request. and he was seated according to his re But what was to amuse and divert the n but what was to amuse and divert the mind of the dying man? I was seated where I could have a view of the bar-room and the card table in the room beyond it. There sat Mr. M. ea-gerly listening to the profane song of the drunk-ard, and watching the success of the gamester at his play. This had been his cup of pleasure and he was striving to drink it to its dregs, even if it should be the less offers or sink. ven if it should be the last effort of expir

were it it should be the last effort of expiring ature. My heart sickened at the sight, and I trued from the awful spectacle.

The feelings excited by this scene, had not assed away, before I was called to witness ne which I shall never forget. It was no less man the death of this price with

one which I shall never forget. It was no less than the death of this miserable man.

About a week after our visit to his wife, she sent word that her husband was very ill, and begged us to come immediately and see him, and be company for her. We hastened to obey the unexpected summons. We found the sick man confined to his bed, which was placed near an onen window, there have the less than the sick man confined to his bed, which was placed near an onen window, there have ear an open window; there he lay panting for eath, as though each succeeding one would the last. As I stood and looked on him, the he the last. As I stood and looked on him, the dreadful thought came over me: poor man, you are almost gone, and you are not prepared to die! My friend went to him, and asked how he did. He answered with some feeling, "I am very poorly Sally, very poorly "—but it did not appear to me as though he realized his situation, or felt that he was just stepping into eternity. His old companions were constantly passing to and fro, and there were so many in the room, that we thought it best to leave, with passing to and fro, and there were so many in the room, that we thought it best to leave, with the promise that we would return in a few hours. It was then mid afternoon, and we re-turned in the evening. As we drew near the house, we were surprised to hear the awful grouns of the dying man. Three of his associ-ates entered the room at the case. ates entered the room at the same time with us; but one of them was perfectly sober; he went to the bed side and enquired of Mr. M. how he felt. Mr. M. eagerly replied, at the same time tossing and groaning in an awful manner. "Oh, I am very sick, very sick indeed; what do you think can be the matter with me? do you think I am dying?" This was the first time that I had heard him speak of death; and what we the seamen at Havre, in which, when speaking of the same crew, he says, "My heart has been greatly cheered in the acquaintance I have formed with the crew of the Switzerland. They have, since in this port, recommended the religion they profess, by their conduct, and walked worthy of their high vocation. When such crews sail from our ports, we may safely give them letters of commendation, 'saying, these are our epistles, written in our hearts, known and read of all men." The Lord hasten the time, when every voesel that sails shall be manned with such men.—Then will the highway of the Lord has prepared for the speedy celemption of the world."

Miscellany.

From the New York Weekly Messenger.

PREPARE TO MEET THY GOD:

Or invitable thy sting? Oh, grave where is thy victory?" and "thanks be to God who giveth us the victory, through our Lord Jeaus Christ."

**This, only this, subdues the fear of death." But there are those who will not have the King of Glory to reign over them; they will not obey him in their lives, nor acknowledge that they need him in the hour of death. Of such it is said, "they hated knowledge, and did not chose the fear of the Lord," "therefore shall they eat of the fruit of their own way, and beilt was of the fruit of their own way, and they eat of the fruit of their own way, and bright with the opportunity of the proper of the

improper. The circumstances of the closing scene are related by a young lady, who was an eye-witness. Mr. M —I was noted for his contempt of every thing sacred. He could scoff at the religion of the Bible: and those influenced by it, were the subjects of his mirth and ridicule. He affected to despise the idea of man's accountability tohis God, and of future rewards and punishments, "a hereafter." He not only professed to be an infidel in theory, but an appeared determined to carry out his last appear. down upon a seat at the foot of the bed; every nerve seemed paralyzed by the shock—and I shall never forget with what force these awful words were brought to my mind: "I also will haugh at your calamity; I will mock when your fear cometh." I knew that the man before me had set at nought the counsels of the Almighty, and would none of his reproof, and now his calamity and his fear had come upon him.
"He was again exhausted and stilled for a few minutes; then he began to shrivel up and

"He was again exhausted and stilled for a few minutes; then he began to shrivel up and draw himself together as before. Clenching his hands, or seizing upon any thing within his grasp, he vehemently cried out, "Oh, God! they are coming, they are coming! there they are, by my bed: they will have me!" then pointing his finger, he would say, "there they are, don't you see them? My wife, take care of me, take care of me! don't let them have me!" He appeared perfectly frantic with fear, rolling and tossing in the most extreme anguish. of me, take care of me! don't let them have me!" He appeared perfectly frantic with fear, rolling and tossing in the most extreme anguish. It was shocking to see him start and tremble, till the bed shook beneath him—then dash himself into the arms of his wife, and call upon her to help him. The manner in which he would seize hold of her, pulling and tearing at her clothes, was enough to make one's hair stand erect! He would then fling himself back upon the bed, seize a pillow, and plunge his face down into it till he was almost stifled; then again cry out. "Oh, Christ! Oh, Christ! there they are, there they are! don't you see them—they have come for me—they will have me!" He declared that the room was full of devils and evil spirits, ready to take him; and the imagination of those present became so excessively wrought upon, that we were almost ready to believe that we saw some of them ourselves; we were afraid to move or look around us. His wife would retreat from the side of his bed in the utmost consternation; then he would the head of the sould retreat the the he would retreat the he he would the head of the head of the head of the sould retreat the head of the head of the sould retreat the head of head of the sould retreat from the side of his bed in the utmost consternation; then he would the head of the sould retreat us. His wife would retreat from the side of his bed in the utmost consternation; then he would call her back, and she would go to him; then start back again, as though afraid to go near him, which I believe was really the case; at other times, she would hold her head out a the open window, and weep as though her heart would break; then fly back at his call, and see if she could do any thing for him. As set, I told Mrs. M. that I could not stay in the room any longer; the horrible gloom of the place was more than I could endure. She directed me to another room, where I sat down and endeavored to compose my feelings; but this was a vain effort, for his dreadful paroxthis was a vain effort, for his dreadful paroxysms continued as long as he had strength to speak, and the fearful sound of his voice was constantly in my ears.—About this time a poor Irish woman came into the room by me. She was acquainted with Mr. M. and turning to me she said, "Oh, Miss, that poor man is going out of the world without a Saviour," I found that she was a pious woman; and never did a Christian appears a poor to the room of the control of the same of the control of the world without a Saviour," Christian appear so near to me as at this me ment, and the hope I had in Christ, I would ment, and the hope I had in Unrist, I would not have exchanged it for worlds on worlds. I could still hear the voice of the despairing man, as he cried, "help me, help me! keep them off, keep them off!" and sometimes, "Oh, Christ, Jesus Christ, Jesus Christ!" But his strength Jesus Christ, Jesus Christ!" But his strength was fast failing, and soon his groanings only could be heard; then they grew fainter and fainter, till I heard them say, "there, he will breathen omere." For a moment all was still; and then there was a sound, the most horrible that perhaps ever broke upon a mortal ear. It was not a groan nor a shrick, but it was a sound. was not a groan nor a shrick, but it was a sound most awfully terrific, such as I never heard be-fore or since; neither did I ever hear any thing to compare with it, so as to attempt any de-scription of it. After this, ait was hushed and

silent, for the spirit had fled.

It was now one o'clock, and I was so wenried, that I had just hain down upon a hed in the room where I had been sitting. When that I had roam where I had been sitting. When that had obeful sound struck upon my ear, a death-lik chill came over me; I drew the bed clothetightly over my head, and held my breath, it the sound had died away. At no period of m life did I ever experience such feelings of hor ror as at this moment. It certainly appeared to me as though what he said was true, and that the house was full of devils and the spirits of the lost. Let the infidel and he who deof the lost. Let the infider may be spises the word of God, take warning. "Be spises the word of God, take warning." spises the word of God, take not deceived; God is not mocked; whatsoeve a man soweth, that shall be also reap." D. L.

OUT OF WEAKNESS WERE MADE STRONG

Extract of a letter from the Rev. Joel H. Linsley, President of Marietta College, to E.C. Delavan. Str.-I have mentioned in some of my let ers a good temperance nucedote, but I believe did not learn the whole truth of it till after I had written you. A female member of one of the little churches in this neighborhood, (supthe little churches in this neighborhood, (supplied with preaching by one of our professors.) took a school in one of our most destitute counties. There was there only occasional Methodist preaching, and people had barely heard of cold neater societies. This single handed feasible processing a sensitive constitution. male got up a meeting, presented a constit tion, signed it herself, and secured four or five more signers. At a second meeting a few more were added. At a third meeting she got her brother, (a farmer,) member of the same church with herself, to write and send for an address, which she was obliged to read at the meeting, (as none present could readily rend it,) and the issue was a large addition of members—if I mistake not, about 30: and that society now numbers one hundred and seventy or one hundred and eighty members. The reformation was immediately followed by a great revival of religion, where one had never been known before. Three distilleries were shut up, and the whole face of things in that community is changed almost beyond the power of 'hanguage to describe. I heard this but a few weeks since, with some other striking facts' connected with with herself, to write and send for an addre describe. I heard this but a few weeks since, with some other striking facts? connected with it, and could hardly credit it; but I went out a week since to preach in that little church, and conversed with the lady myself, (a very modest, intelligent and devoted female,) and found every fact had been correctly reported to me. O, sir, what cannot the gospel do, to gird weakness with strength, and make even the gentleness of a modest, retiring woman, resolute to act for God.—How such efforts shame timid, time-serving disciples among our own set! ime-serving disciples among our own sex!

* One of these facts was, that seventeen famil "One of these facts was, that seventeen families sent to this lady's school, and in these, fourteen mo-thers were found who could not read! Of the others, one could scarcely read, and one was a hold infidel. This is in Ohio! Tell your dear wife of this.

CHRISTIAN UNION.

Jars and divisions, wrangling and prejudices cat out the growth, if not the life, of religion. These are those waters of Marah that embitter our spirits and quench the spirit of God. Uni-ty and peace are said to be like the dew of they eat of the fruit of their own way, and be filled with their own devices." Relying upon their own prowess, they "march alone to the terrible fight," and in the strength of their own right arm they think to grapple with the last they have no fear, forgetting that their "fear cometh as desolation," and their "destruction as a desolation," and their "destruction as a with horror. His strength was exhausted, and he lay comparatively quiet for a few minwhen the conductively that their "fear cometh whirlwind." Of the truth of these remarks, and he lay comparatively quiet for a few minwhen the conductively distributed instance occurred a few years ago, and dates could be given, but this is thought unnecessary, and might, in the present case, be

Christ Crucified.—The principal method which the Spirit adapts in subduing the heart of a sinner is a spiritual discovery of Christ. There is an attractive force in the Saviour, when beheld by faith, which commands. Christ crucified possesses a drawing power; When the son of man is lifted up, he will draw all men unto him. John xxi. 32. No radical and saving change is effected without the exhibition of this object; nor are the terrors of the law alone ever sufficient for that purpose; they are sufficient to show the heinousness of sin, and the extreme danger to which the sinner is exposed, but have no tendency to produce a complete renovation.—By the law is the knowledge of sin. Romans iii, 20. The law will discover our disease, but the knowledge of Christ is the discovery of the remedy. The law denounces its awful sentence; the discovery of Christ points out the method of deliverance and escape. A saving influence and solid ance and escape. A saving influence and solid consolation spring from him, and from him alone. As there is an external call and an in-ternal, (the former universal, but often ineffectual, the latter personal, but always efficient,) so there is an outward revelation of Christ, and an internal, of which the understanding and the heart are the seat. Hence it is, with the utmost propriety, said to be a revelation "in us."—Rev. Robert Hall.

Us. "—Rev. Robert Hall.

The Painter threw down his Pencil...—
One of the most celebrated Italian artists was employed in painting the last supper of our Lord. One by one he studied the characters of the apostles; and then settled in his own mind, and painted on canvass, a form, and countenance, in which any beholder might see that character expressed. He then applied himself to the character of our Saviour. He studied the attributes of his mind and heart. He sought in all the stores of his own inventive faucy, for a combination of features and complexion, which should express these attributes—the conscious power, the wisdom, the holiplexion, which should express these attributes—the conscious power, the wisdom, the holiness, the love, the mercy, the meckness, the patience, the whole character, of the Divine Redeemer. He sought long intensely, but in vain. Every countenance he could imagine fell evidently far below; and at last he threw down his pencil in despair, declaring that "the face of Christ could not be painted." He did not doubt his own ability to fix divinely as face of Carist could not be painted. He did not doubt his own ability to fix distinctly on that canvass any imaginary face; but he had learned that no countenance can express the attributes of the Deity, and that whoever should gather his idea of the character of Christ from any visible representation of him, must of ne-cessity be misled. Whether he made that ap-plication of his discovery or not, he had dis-covered the truth which is the ground of the commandment forbidding us to worship any image, or any likeness of any created thing.

TENDERNESS OF CONSCIENCE. - A tender co TENDERNESS OF CONSCIENCE.—A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins (as they are improperly named) make upon them: if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin, if we are not much troubled at the vanity of our thoughts and words, at the rising up of sinful motives and desires in us, as we have been thoughts and words, at the rising up of some motives and desires in us, as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupified; for a tender conscience will no more allow of what are called small sins, than of great sins.

The Believer.—Viewing a suffering Saviour, may exclaim, Lord, the condemnation was thine, that the justification might be mine; the agony thine, that the victory might be mine; the stripes thine, and the healing balm issuing from them mine; the stripes and agents. from them mine; the rinegar and gall were thine, that the sweet might be mine; the curse was thine, that the blessing might be mine; the crown of thorns was thine, that the crown of glory might be mine; the death was thine, the life purchased by it mine; thou paidest the life purchased by it mine; thou paidest the price, that I might enjoy the inheritance

"Is Gon Dear?"—Little D.—, a boy about "Is Gon Drar?"—Little D.—, a boy about four years old, had frequently heard his father and mother talk very loud to Mrs. Smith, a deaf lady residing in the family. He came deaf lady residing in the family. He came home from church, after having heard one of our most vocilerous preachers, and sat for some time looking thoughtfully in the fire. At last te turned inquiringly to his father and asked; Is God deat?"

His father replied, "No, my son," and in-

D—said the preacher talked this morning just as you and mother do to Mrs. Smith. I did'nt know but God was deaf, just like her. I never heard any body talking about God, talk

so loud before.

Many preachers, if we may judge from their vociferation, have taken the advice of Elijah, when he, mocking the prophets of Band, said cry aloud, for he is a God: either he is talking or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked. It is not strange after hearing such a preacher, that little D—inquired, "Is God deaf?"

[Western Luminary.

Prayer — Light to the strange about God, talk

ATHENS;

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I's Rise and Fall; with Yiews of the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, plant, part of the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, plant, part of the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, plant, part of the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, plant, part of the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, plant, part of the Literatore, Philosophy, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, Philosophy, and Social Life of the Athenian People, and Social Life of the Athenian People; In Edward Lytion Bulver, Esq. N. P. M. A., author of reliance, Philosophy, and Social Life of the Athenian People, and Social Life of t

PRAYER.—It is stated in a notice of the Mo PRAYER.—It is stated in a notice of the Mo-ravian Missions, that in some of their estab-lishments 80 years ago, the practice prevailed of dividing the 24 hours of day and night into periods, to be occupied by different individuals, thereby keeping some of their number constant-ly in supplication at the throne of grace for the church of God, and the advancement of the Redeemer's kingdom.

Redeemer's kingdom. A DRUNKARD'S LOGIC .- Late one evening A DRUKKARD'S LOGIC.—Late one evening, drunken Davey, after spending his day's earnings at the grog shop, set out for home.—"Well," says he, "if I find my wife up, I'll lick herwhat business has she to set up, burning fire and lights—eh? And if I find her in bed, I'll lick her—what business has she to go to bed before I get home?"—Temperance Int.

LONGEVITY .- The Hingham Gazette states LONGEVITY.—The Hingham Gazette states that the following persons have died in the same house since 1781. The house is situated in Hingham, and was formerly owned by Peter Tower. It is quite a remarkable fact: Peter Tower, 84; Anna Tower, 95; Deborah Tower, 95; Joshua Tower, 77; Grace Cushman, 95; Lahan Tower, 73; Esther Tower, 71; Deborah Dunbar, 80—670 years.

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THE ADVOCATE OF PEACE,

NO. 1. For June, 1237. Just Published by WHIPPLE & DAMBELL, No. 9 Cornhill.

CONTENTS.—Article 1. Address to the friends of Peace.
2d. The cost of War. 3d. Correction of a Mistake concerning Feare. 4th. Annual Meeting of the American Peace Society. 5th Rev. Mr. Beckwith's Address. 6th. Literary Notices. 7th. Macellaucons. 8th. Intelligence. The Advocate is published quarterly at 81 per year.

June 23. TEMPERANCE CORRESPONDENCE.

CORRESPONDENCE on the principles of right reason-ing applicable to Temperance, and to the effects of formented and distilled liquous, between Sannel M. Hop-kins and Gerrit Smith, Rev. Dr. Justin Edwards, and Rev. Dr. Sannel H. Gov, with other pupers and notes, by the

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June 16.

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LISS RECCHER ON THE SLAVE QUESTION—An Exsay on Slavery and Abalitionism, with reference to the days of American Females. B. Cathorine E. Beech et. For Sale by PERKINS & MARVIN, 114 Washington June 16.

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VALUABLE WORKS.

same house since 1781. The house is situated in Hingham, and was formerly owned by Peter Tower. It is quite a remarkable fact: Peter Tower, 84; Anna Tower, 95; Deborah Tower, 95; Joshua Tower, 77; Grace Cushuan, 95; Lahan Tower, 73; Esther Tower, 71; Deborah Tower, 73; Esther Tower, 71; Deborah Tower, 73; Esther Tower, 71; Deborah House, 1882. The mistakes of a laymen are like the errors of a pocket watch; but when a Clergyman errs, it is like the town clock going wrong—it misleads a multitude.

"Education is a better safeguard for liberty than a standing army. If we retreach the wages of the achoolmaster, we must raise the wages of the recruiting sergeant, "—Educard Ecter Cett.

Righteous Sentence.—At the Court of Common Pleas in Worcester, Mass. Issat week, John M. Knight on an indictment for cruelly treating an ox, was found guilty and sentenced to the House of Correction for the fact of the sentence of the House of Correction for the months.

Divisions are Satan's powder-plots, to blow up religion.

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RELI THE E

Of a Missionary, in Si Christians of all Den America, Asia, and Continued Again, allow me to e Again, allow he to be correct and Scriptura moral and spiritual cot pects of the heathen, pression on Christians to talk to them of heat

to talk to val happiness, and all in which unevaugelized Such times have passed cious pictures of imagi Such times are passed in the process of the such been brought to light be and died in the servicel which for ages continuous of many countries pathies of the people measure been remove measure been remove painful to consider, afte written, and done by a spiritual state of idolar the amount of correct the amount of correct them, possessed even respects are worthy of Christians. The mora tion of the heathen wor the know by many who the Church. But their —it might be known— the facts of their awful ly affect our hearts, and love of God and regard of the chief springs of e Materials by which this tained are in abundance a general disposition at it. There is a great de fested to become acq the dwellings, the man history of our perishing to know their spiritua their religious services, forming for eternity, an tion they are making ought not to be the case disciples of Christ; or should be used for it Though nothing had especting the heather ven those who have n then land have no valid respecting their state whole subject of idolate and consequences is planted by the Bible, and we ough arise and sweep the earth. Read and stud prayer that amazing essupidity of idolaters, fourth chapter of the pr onceive of greater then land, they are bet in ludia. In this de prophet there is no even to the very letter, if possible, still greater beheld the people fam -putting cortains arou -taking it to the river through the town on the ing food and water to -adorning it with garl when broken off,-and equally ridiculous. So ject Psalm cxv. 4-8, at the Hindoos have not u of wood and blocks of s God, and transferred th Maker and Preserver to hands, and to birds and ter, to sun, moon, and minds, dark imagination bave induced them to in with divinity, who have a real existence on ear the patrons of every vi are so abominable th e translated or rebe translated or read be the people sin without re ronage of their gods, and tain their histories, and se sacred. Hence in many ship, the most disgusti deeds, and iron-hearted is seel known that they blies, in which, and in idols, the most deplorable —seenes such as never c pen or tongue of a Chreven their own lips are details." Hence the char those who live in the love atry is exactly what mig this part of the subject re prayer, Rom. i. from the of the chapter. prayer, Rom. i. from the of the chapter. Missiona sured for describing the viange of the chapter of the consequences of idola which I have referred, what the apostle said of characters it formed in his atry now. By being con 2,000 years, it has not was in his time. As to was in his time. As to was in his time. As to the chapter of their gods, the naturand that it is in strict accordated for their gods, the naturand the prevailing desires the content of the chapter of ter of their gods, the natural and the prevailing desires. They pass into eternity, or unregenerate subjects of contracted pollution and usfifor heaven, and as inc. society and its pleasures, pable of dwelling with lig whom they serve can pare their pollution, sanctify the pare them for that hole othing shall enter the spend their little day with enter eternity without the Can we be Christians and can we be Christians and a says the poor heathen in who am 1? I know not whither I go. It is all illustrates are nothing to me. I at There is nothing to be a We live and die just as Fi he exist, is nothing to me. exist, is nothing to me centor, Preserver, Gover

res without attributes, at rom this world, in a state without any thought whate

connection with this world be cannot punish me, beca would punish himself, for what speaks in me is Go